

A BRIEF
DISCOURSE
OF MANS ESTATE
In the first and second
CREATION.

- Shewing these six Points,*
- I Man had a glorious beginning.
 - II Man is much varied from himself.
 - III Mans sin was caused by himself.
 - IV Mans misery followes his non-dependence
on God.
 - V Man once off from God, and left to himself
wanders irrecoverably.
 - VI Saints by Christ, are in a very happy estate.

Psal. 8. 5. *What is man that thou art mindful of him, or the son
of man that thou se visitest him?*

Psal. 49. 12. *Man being in honour abideth not: but it is like the
beasts that perish.*

Psal. 33. 19. *Ob how great is thy goodness which thou hast
done for them that fear thee; which thou hast wrought for them
that trust in thee, before the sons of men!*

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now President of Trinity College in
Oxon, and Doctor of Divinity.

LONDON,

Printed by J. Flesher for John Bartlet the
elder, and John Bartlet the younger, and are to be
sold at the Gilc Cup near Austin's Gate, 1666.

NEW EDITION. 1667.



William Figden
his Book

¶¶¶¶¶¶¶¶¶¶¶¶¶¶¶¶

TO
Sir ANTHONY COPE
Knight and Baronet.

SIR,

Nou are called to a place which I cannot but love, Hanwell, you are yet but young, and youth (God saith) is vanity, and vanity feeds upon it self, being empty and impatient of Counsell; we were wont to say of you in your Childhood, that you were a man, we now upon better grounds expect it from you; and

Eccles. 12.

10.

Job 11.

12.

A. 2 do.

The Epistle Dedicatory.

do pray you seriously to minde your self: First, whether you are called: Secondly, and by whom. 'Tis true, you are called to a great estate, but that is made up of such materials as do stand upon two lame feet: the first is Uncertainty; first outward things are uncertain; 1. to us, they have wings, and are now upon the wing, flying from house to house, and (as I may say to my cost) from nation to nation; on the other side, 2. we are uncertain to them, sometimes we play with them as children with birds and send them flying by unthrifty and ungodly meanes, at other times death seizes us and sequesters them on the sudden. You need not

^{1.}
Tim.6.
^{17.}

Prov.23.5.

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not go from home to learn this, my
dayes are not many, yet in them,
I have buried three of your Fa-
thers, with their respective wives,
besides branches, more then I can-
name; you are (within few years),
the fourth heir of that ancient
house; such is our life, and so un-
certain the supports thereof. But
admit a certainty, yet halt these
outwards, on another lame legge,
and that's Unsufficiency, they
will not secure us from any evill,
they will not procure us any good,
at least they will not give us any
full satisfaction, we read of some
who had more Kingdomes then
you have Mannors; who enlarged
their desires like hell, and yet were
as unsatisfied as hell it self: so true

The Epistle Dedicatory.

Eccles. 5.
10, &c.

is Solomon (to say nothing of heathens) the eye is not satisfied with your seeing, &c. and when all is done, now all is but vanity, and the vanity of set vanities : this (I confess) is not me easily beleived, till experience hath may confuted us. I remember what thos your Father told me, upon his an death bed, " I have often heard ble " you (said he) speak of creatures late " vanity, but I could never beleive Ha it till I had tryed, upon triall, he my found me true. O that Sir An- him thony in his youth, would appeal wor to Sir Anthony in his age, " be- abo " leeve it (said he to his heir, your for Grand-father) all is vanity, no si meer vanity, so have I, so will you leave in time find it; but so much of be that, In the next place, be plea- bat sed.

The Epistle Dedicatory.

pea- sed to consider, 2. who hath brought
with you hither; surely preferment comes
one, not by chance, it is the Lord that Pr. 75.
sets up, and puls down, now in ^{6,7.}
not mercy, now in wrath; the world
may seem to run on wheeles, but
those wheeles are full of eyes, and Ezek. 13.
his an eye of providence is most visi-
ble in these revolutions which re-
late late to you. When I first knew
Hanwell, I found Sir Antho-
ny Cope there, and there I leave
him again, whilst I leave the
world, the wheel with eyes is come
about, and ends where it began
for my time; and truly it will be
no small comfort to me dying, may
you leave the same Sir Anthony in
the same place; the Sir Anthony
that I found there, was not onely

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morally good, temperate, sober, se-
continent, &c. but spiritually fr-
good, a man truly zealous for God be-
in his day, worships, truths, a man G
who did much countenance all ou-
honest Preachers, and (which is no-
not ordinary) his own most, a man pu-
terrible to the wicked, comforta-
ble to the Godly, a lover of his I
Country, and with Uzziah ne-
a lover of husbandry in that hi-
Town, who made it his study (as m-
he would say) to employ the poor pl-
there, and to keep thence, such a an
would either burden or blemish ex-
the place; This was the Sir An- of
thony that I found there, and my ne-
prayer unto heaven is, that th my
same name and man, may still an-
still there live, and be ever lik-

sel

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ober, self, that his house may be farre
ually from the curse, Nah. i. 14. and
God be filled with the presence of the
man God, who is both his own, and
all our blessednesse; and here I must
which is now end, having exceeded my
man purpose, I say but thus much
orta more, and I have done. The longer
I lived in those parts, the more
ziah need I found of laying principles
t his well, these few are some of those
many delivered in a shorter and
poor plainer way, these thus preserv'd
and enlarged, I tender to you as an
mis expression of my true observance
An of that Honourable house, and ho-
ad my nest Town, where I spent most of
my strength, and which I
ll and commend to the word of grace
like
sel

to

The Epistle Dedicatory.
to be further built up in the
faith of Christ, in whom I would
be whilst I am, Sir,

Your ready servante
and faithfull re-
membrancer,

Robert Harris.

Trinity College
Oxf. Octob. 13.
1653.

28 SE60

*the
would*

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A brief discourse of the threefold state of man. *Page 1.*

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4 Mans undoing, is from his non-dependnace on God. *p. 76.*

5 When a man is once loose from God,

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God, and left to himself, he becomes restlesse and endless in his wayes. p. 97.

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Doct. Saints in Christ, are in a very happy estate and condition. p. 118.

28 SE60

T HE

SEC. L.

A BRIEF
DISCOURSE
OF
Mans estate in the first and Second
A D A M.

SECTION I.

a ve Excellency of mans estate, as created.
nditi

E C C L E S . 7 . 2 9 .

*Loe this onely have I found, that
God hath made man upright : but
they have sought out many in-
ventions.*

God hath made man U P R I G H T]



EE are now come (according to our Method) to the Threefold estate of Man. I am not ignorant of those difficulties and disputes which occur in this subject: Expect not from me in this place, an answer to all Objections, or from any man satisfaction to each ans curiosity. *Salomon himself could not satisfie himself in all par-*

B ticulars:

2 Excellency of mans estate, as created.

Sec. I. ticulars: Onely in the main of man he is very positive, and leaves us here two main Principles, whereof the first respects mans innocent and primitive estate; The second, his lapsed and forlorn condition, together with the cause of both. His order is open and obvious; he had said before, That man is wholly corrupt and now he delivers the original hereof; Negatively, it is not God. Positively, it is man. We go on in our intended way of delivering Principles. And first, survey we mans first estate, and there look upon him as he stands in Gods hand, and is of him making til he mar'd himself. Here we find his beginning very good by creation. An excellent, a lovely plain, even, uniforme piece, smooth without knots and flawes, straight without hook or crook; So much Salomons comprehensive word imports; The result of all is this:

Doctr.
Man at
first a very
excellent &
desirable
creature.

Man at first was a very excellent and desirable Creature. This the Point; and this is no more then Scripture reports of him. Where mention is made of his first estate, David brings him in with a crown upon his head.

reated. Excellency of mans estate, as created. 3
f man head, and that crown is a crown of S E C. I.
ves u glory and honour. *Thou hast crow-*
hereof *ned him with glory and honour, Psal.*
nt and 8. 5. His place was little lower then
d, hi Angells, but far above all other
toge Creatures: As *Job affirmes, Job. 35,*
lis or. v. 11. God made him wiser then the
ad said beasts of the earth, then the fowles
rrupt of heaven. Yea, the Prophet assures
ginal us that the worst piece of him, the
God very case and outside, was most cu-
on in riously wrought and richly embroy-
Prin dered, *Psal. 139. 15. Moses goes yet*
ns fir higher, and carryes us above crea-
n as h tures to Gods blessed self, *Let us*
of hi make man, saith God, This Crea-
ture, *in our image and after our like-*
nessse, *Gen. 1. 26.* Thus in Gene-
rally we have him set forth to us. For
Particulars, I shall not trouble you
with any large discourse touching his
excellencies, either of soul, or body,
or estate: Neither can we in this our
decayed condition reach them. We
see, we feel what he is; but what he
either was or shall be, we can rather
guess then judge, as blind men do of
colours; onely this we are sure of,
within there was nothing but what
was desirable; without, nothing but

Greg.

S E C. I. what was amiable; about him, nothing but what was serviceable and comfortable: his understanding was as full of light as it was free from darknesse; his judgement, sound; his conscience, clear; his will, conformable to Gods will; his affections regular; nothing on that side wanting to his present happinesse. Oun if we look without him, 1. His body had nothing of blemish or blushing, or distemper; but rather cloathed with all requisite beauties and abilities, which might render him lovely, and commend him to every eye. 2. For his estate, what it was before his fall we may guesse by that which is since restored by Christ, whereof we have a touch in that 8th Psalme Na to wit; God gave him a Soveraintyl over all the creatures, and stampid such a majesty upon him, that they did all acknowledge him, and received a their severall names, as so many acknowledgements from him. As for an his possessions, we need not stand to enlarge upon one Parcell of his Des-his means, which they call Paradise, sith the whole, both of sea and land, and all the creatures in both, were therbut his

, no his possession, his Paradise. Thus the S E C. I.
e: and case stood with man at first, the crea-
g wa tures were as observant of him as he
from of his Creator. More then this I
d; his shall not speak in these particulars.
onfor This being a Theam so much treated
tions of by Schoolmen and others , who
wan write of this first estate. The whole Cleared in
e. Outmatter will be further cleared if we his sever
body look upon man in his causes.

thing, If we consider the *Efficient cause*,
ather or the Author of man, it's God him-
self: Adam, saith Luke, was the son
love of God, thence he derives his Pe-
y eye gree. Now from the excellency of the
before cause, it is not hard to infer the ex-
which excellency of the effect, especially since
hereof efficient work by way of *assimilation*;
alme Naturall efficient, necessarily; vo-
rantly voluntary causes, freely: both strive to
ampacccomplish their own works to their
ey diown ends and inclinations; now God
ceived(a voluntary agent) is all light, and
ay ac-works like himself, so that from him
as foran come no darknesse; he is all good-
and tnessse, all perfection, and can do no-
Des. hing but what is in its kind good and
e, siherfect: nay further, God is not
d, and simply to be considered in this work,
thenbut with *relation* to personality.

S & C. I. The three glorious Persons concur
Es. 54.5. in this externall work : whence that
Pl. 149.2. expression Job 35. 10. God my makers
This is the joyn't work of Father,
Son and Holy Ghost, the issue of that
power, wisdome, goodnesse which is
common to them all , so that the
glory of Father, Son, and Holy Ghost
is in its measure put upon this noble
creature.

2. Consider the *Formall cause* of man
created. I mean, the *manner* in which
God made him ; and that is, 1. In
the *perfection* of wisdome and deepest
counsell, as being the Master-piece of
his visible works : hence for our bet-
ter understanding *Moses* brings in
God consulting with himself, *Let us*
faith he, make Man. 2. In *perfection*
of skill and workmanship , as in
that 139th Psalm , who hath mad
him a curious piece, and bestowed
so much art and cost upon him, a
that the Master of Phyfick, *Galen*
was enforced to frame a song of
praise to that Deity that framed
mans body. 3. In *perfection* of pow-
er : he created him , without the
contribution of either matter or in-
strument, and so became the sole and
whole cause of man. Th

Causes of Mans first excellency.

7

The exemplary cause. And here we S E C. I.
concur
e that
akers
ather,
f tha
ich is
t the
Ghos
noble

f man
which
I. It
eepes
ece o
r bet
ngs i
Let u
rfecti
as if
made
rowe
im, a
Galen
ng o
rame
pow
t th
or in
le an
; Th
passee by that private opinion of Zan-
chy's and others, who conceive that
Christ assumed mans nature for a pat-
tern whereby *Adam* should be made.
The text sufficeth us : *God made man*
in his own image, according to his own
likenesse : which passage, having an
influence into much which shall be
hereafter said, must a little be ope-
ned. See then what is meant by those
words ; And the answer is, that
image and likeness in this case,* speak confer Pl.
58. 4. cum
Gen. 1.26.
one and the same thing ; but in an
high and strong way : Not as Bellar-
mine and others ; who, for ends,
make the one substantiall, the other,
not. *In our Image, most like our*
selves, that is, As near as the matter
will suffer ; There can be no pro-
portion between the infinite God,
and a finite man ; some kind of re-
semblance in some degree there may
be : In every Beast there are some
footsteps (as they are tearmed) of a
deity, but more in man : some in
every man, but more in some now.
At first, of all visible creatures *man*
came nearest to God. But wherein ?
not onely in regard of his *nature* ;

B 4

because

Sec. I. because he had an understanding, reasonable will, a working immortal spirit in him, as Papists, and others speak; nor yet onely in order to his estate, because hee was made Lord over all creatures, as Socinians would have it; But also and specially in regard of his *Graces and endowments* seated in his soul: God made him wise, holy, just, upright, wherein the Apostle chiefly placeth Gods Image; and that most justly, *Eph. 4. 24.* That being the chiefe of Gods Image in the first *Adam*, which Christ, the second *Adam*, doth mostly repair and restore. When then it is said, that *God made man like himself*, the meaning is, *he made him holy, righteous, spiritual, according to the sampler, Gods blessed self.*

4. Consider the *Finall cause*; God made man for *most excellent ends and uses*; hee made him to be a *King of creatures*, to be *near to his most glorious Majesty*, to be that *great piece* which should crown the rest of his works, and speak out all his perfectiōns: he made him capable of an *immortal estate*, of true holiness, and happiness; and designed him for a

mar-

Causes of Mans first excellency.

9

riage with the heir, Christ, and for S E C. L
nearest alliance with himself: and in
order to these ends, he put so much
honour upon him at the first. Nor can
any man strange at this, sith it is the
practise of all wise agents: Every skil-
full workman (you know) layes out
most of his skill and cost upon that
wise piece which he intends for highest
use and credit, as every builder is
more exact in setting out a chimney-
piece, then in making a gutter.

Now if it be objected, that mans Object.
make is but of base materials, as
dust, &c.

It's answered, that the matter con-
tributes least of all causes unto the
excellency of the work. And as much
might be said touching the mean-
ness of it; The truth is: The poorness
and meanness of the matter, doth of
tentimes most advance and commend
the skill of the workman. That God
out of nothing should draw something,
out of dead, blind, dumb Clay should
draw light, life, and speech, and out
of such deformity should extract such
beauty, strength, and excellency: this
commends the workman, but doth
not at all disparage the work. Be the
mar-

Sol.

S.E.C. I. stuffe what it will, God hath made rich Arras of it ; and the work is now honourable, through Gods power though the materials seem contemptible. So much for that objection Other questions of like nature, we willingly passe over, and come to apply this.

Use 1.
Information concerning mans primitive estate.

Let me call upon you all to be well grounded and Grammar'd in this truth, touching mans primitive estate. The not heeding hereof hath let in those inundations of errors, which now over-spread the Christian World. You are not to look upon man as now he is, but as first he was existing out of his causes. And here I shall commend unto you these principles.

11. Man had a beginning. Though now he be Immortall à parte post, yet once he was not; This is clear by the word was, and by his continued dependence.

12. His founder and maker was one man, and that was God. It was a wild and mad blasphemy to dream of Two beginners of the whole, as some did quorat least of Man, as did others.

13. Against Socinus. This God made him in his own like-
ness, stamping upon him an Impression of God.

had fision of Holinesse, and as Peter calls S E C. I.
 is now it, the divine nature. These Princi-
 ples, (as others in other cases, have
 done) commend I unto you, nor
 would I have you once troubled
 with Socinus his cavils against the
 same; being such which scarce de-
 serve an answer.

Objeſt. First, saith hee, If man had born
 upon him Gods Image, intrinsically, then
 man had been Immortall.

Sol. So he had, if he had not kil-
 led himself, and cast away his life.
Objeſt. And though for the present he had
 nothing of death in him, yet was he
 mutable, and so might contract
 here death.

Objeſt. Secondly, again he objects, If man
 were like God in holiness, then was he
 not free from sin.

Sol. 1. From the Act of sin hee
 was free in his first constitution,
 though not from the power of sin-
 s one being a voluntary agent.

Sol. 2. Secondly, he was like God, but not
 of Two God, that is, equall to God, and e-
 qually uncapable of sin.

Objeſt. Thirdly, again, hee objects, If
 mans Image had consisted in holiness,
 upon his fall, the whole Image of
 God had been lost.

Sol. 3.

SEC. L. Sol. 1. So it was *de jure*, if God
 Sol. would have taken the forfeiture.

1. Yet, secondly, the argument holdeth
 2. not, unlesse we did place the whole of
 Gods Image *onely* in holiness. Therewithal
 indeed we lay it *chiefly*, but not *onely* to
 We say that Gods Image is communi-
 cated to the whole *compositum* of
 Man. We put a difference between
 the body of a *man*, and the body of a
beast, whether *living* or *dying*: we do
 yeeld that a dead man hath more of
 God in his body, than a dead beast.

3. Thirdly, and in short, to cut off
 these disputes, wee say two things: first,
 that there be *degrees* of holiness in
 this Image of God; and next, that
 it is not *necessary*, that man should
 partake with God in *all* his attributes,
 whereof some are incommunicable to
 much lesse that hee should *equalize* no
 God, though in some measure he be
 a *representative* of God.

4. To the former, I adde this fourth
 principle. The distance is very greater
 between man now, and man at the
 first, as *Salomon* here puts it: as man
 was changeable then, so now he is
 changed very much; though som
 twines and remnants of that which
 the

of God they call the substantiall Image abide Sec. I.
e. upon him. This you must the rather
hold be settled in, because Hereticks labour
whole of tooth and nayle, to confound these
ther different states. Thus Papists sweat Against
only to prove that man in his pure naturals Papists.
commas as good now as then: and the same
sum othen that he is now, differing no
tweemore, at least for intrinsecals, then a
ly of man cloathed, and uncloathed differs
: we from himself; or, then a horse bridled
ore o and unbridled; The case was this, God
beast put a bridle of supervenient righteousness
ut ofesse upon him to rein him in; other-
things wise he had the same seeds and prin-
ciples of corruption, conflict, concu-
t, thapiscence then, that he hath now.

should This they tell you, and Socinus Object.
ibutes brings his prop to uphold their re-
cable ten building; If, saith hee, there had
ualiz not been a conflict betwixt reason and
the blaffection, how could man have sinned?

Sol. He should have said, If man
fourt could not have wrong'd himself, si-
y grealenced reason, yeelded to appetite,
at th how should he sin? But the matter is,
as man had power to be naught, (if wee
he i may call that power) though for the
som present he was actually good.
which But what strange men are these,
the who

Sec. I. who will fetch in God as an *accident* to mans sin at least; in truth, and principall? For if God, who sole and wholly made man, so made him as that he needed a patch, and an *envititious* plaister so soon as ever he was made, doth it not reflect upon Gods perfection? but if hee were made as that there was a propensity against reason, and a rebellion in his members from the first; and if that Rebellion be bad, at least not good, is not God the author of it?

Object.

Bellar.

Call they this Gods Image? Of could God then see all that he made to be good?

Bellarmines answer in this case giv me no satisfaction at all, God, saide he, intended the man: The corruption is but accidentall, as when the Cutler makes a sword, he mindes the sword, and the rust of it.

Sol. For (to omit other differences) this Cutler undertakes not to make that matter, to wit, the Iron or Steel, but onely to give that matter a forme. And the rust doth follow the matter, not the form. The sword rusts not because a sword, but because Iron. But now God giyes man both; inde-

acceded all; nothing else contributes; SEC. I.
uth, and the saying is true, that who gives
ho folatter and form, gives the necessary
ade honsquents of both. But wretched
nd ammen care not how much they depresso
ever God, so they may exalt flesh.

ect up Let them go. And hold we this
ere wereistance still : man is not so bad
ensionow, but once he was as good. Ori-
on in inall righteousness was once as
d if thaturall as sin is now, if not more.
t godand this truth carries more in it,
hen as yet happily you are aware
ge ? Of.

the man Learn hence that which *Salomon* *Use 2.*
ere presseth, namely, to *justify* God *Justifie*
ase given all his wayes as holy in all his God in all
od, faiworks. It is a fearfull thing to see his wayes:
rruptiwhat proud man renders to God for
e Cuthill his kindnesse. God made him a
word, most glorious, happy, sufficient crea-
ure : his own folly hath perverted
ces) this wayes, and now his heart frets,
ake thad his mouth chats against the
eel, blord : I beseech you, understand
a formour *Originall*, and preserve your
mattoelves from the *Pestilent errours* of
usts nubis age, and know how to plead for
e Iro. God, and to emplead sin. For exam-
eth, inles. You
dec

S E C. I. You shall hear men cry out
Object. Bloody doctrine touching Gods D
 creeing men to fall; nay, necessitating
 them to damnation, &c.

Sol. Now here learn an answer of S
 olomon, God made man good; made him
 for happiness, put him into posse
 sion of it, gave him power to hol
 it, but he sought out many invention
 he, he sought out &c. it was an act
 mans counsell and choice, hold we
 this, though we cannot so well con
 ceive the concurrence of causes now
 as Adam did then, or as we shal
 hereafter at the day of the revelation
 Rom. 2. 5. on of the righteous Judgement
 God.

Object. Again you hear men say, that the
 make God the greatest tyrant living
 one who gives impossible lawes, re
 quiring impossibilities under the pen
 nalty of damnation, unless we will
 yeeld that man can fulfill the lawe.

Sol. Now to this Answer. Then will
 then: Now is now. When God tran
 acted with man he required no more
 then man could do, now why must
 the rule be bended to man? or the
 debt drawn to his ability, especial
 fith the bond stands but for evidenc

out and mans good? God commits him, S E C. I.
ods ~~D~~huts him up onely to humble him, Gal.3. 23,
ffitati~~nd~~ to drive him to seek a surety of ^{24.}

is own providing.

of S. It's replyed, that this salves not the Object.
ade his sinnes, since, in our doctrine, more is
posse~~d~~ required of man lapsed, then of man in
to ho~~n~~innocency; for God requires that faith
vention now, which he did not then, and exacts
n act that he never gave, gathering where
d we~~e~~ neve~~r~~ strawed. Thus they.

ell com Wretched men! Doth God require
es no~~t~~ ny thing in the Gospel but upon
ve sh~~o~~ospel tearms? that is, that he will
evelatork the thing required when soug~~b~~
ment into.

Sol.

1.

2.

Again what though Adam had not
that the exercise of faith in Christ, as nei-
livin~~g~~ of patience or some other gra-
ves, les, yet he had all in the roote, seed,
the ~~nd~~ power? The want was not in
ve wi~~ld~~dam, the subject: but the stay was.
law, the absence of occasion, and an object.
en wile had power to do, and to beleeve
d trany thing that then did or after
no monould concern him, and his place,
y~~u~~ mudi condition; and no more is requi-
or the~~d~~ of us now. I never saw an Elephant
peciall my life, why? not for want of a
vident principle in the subject; the same eye
an
that

S E C. I. that can see an Horse, could an Elephant too, were it presented to sight. I cannot be said *not to see*, but it is not *to be seen*.

Object.

Sol.

Lastly, you heare men thus reasoning. Why ! I am as God made me am cholericke, I confess it, but 'tis d

nature: I am sleepy ; Can I help it ? Answer. There are Defects wh follow particular tempers, and natures, *Purely naturall*; others wh are sinfull flowing from the principle of *Poysoned nature*: sinfull distempers are yours, not Gods; you might once have prevented them, you might now have them healed. It is an abomination to lay our faults upon natures, yea hereby we accuse the Creator. Therefore instead of excusing our selves or accusing our master (as Adam and Eve did) let us load on our selves; and that's the natural use.

Use 3.
Be humbled, that thou art fallen as thou art.

Where see for humbling, where we are fallen, what we were, what we are. Men love to talke of their Antitumours, thereby to pride themselves and can hardly descend in themselves though tumbled down by Gods hand. Let us, on the contrary, abase ourselves.

ves to our estate, and befool our S E C. I.
ves, as we see the Bankrupt doth,
quoth he, was I well, could I
have kept me well; I had mony,
land, stock, friends and what not?
now I lye under poverty, scorn,
contempt. Ah unwise man I!
like manner let each of us say,
whence I was light, now darknesse;
and whence rich in grace, now empty; Once
was favorite, now an enemy; Once
autifull, now ugly, a very Ichabod;
glory is departed, Ah foolish
man, how was I bewitched! Thus
we rate and chide our selves into
a low conceit of our selves. Howbeit,
this signifies nothing, unlesse we
excuse this our misery in the cause there-
of ext. Therefore look upon sin as a thing
most pernicious and destructive. It is
that hath undone me, that
hath ruined mine estate; cast me into
debt; 'tis sin that hath slain my Cat-
wheel, deprived me of my Crop; 'tis
my sin in *Adam* that hath for-
feited mine honour, undermined my
authority over creatures. Time was
when every beast, every bird, every
fish, would have owned me, would
have done me homage: Now my
selfe

S E C. I. very servants trample upon me, es, once subjects rise against me, & st have against God. Lyons are rear, to devour me, Bears to worry me, horses to brain me, yea, every dy, terpillar, worme, flea, makes a pad of me. 'Tis sin, that hath marr'd a body. Once I had a body perfect active, sound, glorious, the more itt keld the more shining: now in starkin of those beauties behold a stench, shame and whatsoever else kn blusfull. It is sin that hath spoilt po my soul: at first I had near Commere nion with God, close correspondenc y with his will and Image. The Im peace of God, the joyes of God, trer strength and life of God were upver me. Now hell is in my soul, danes of nesse and confusion fills every room, ruin bear in stead of Gods glorious g to mage, the ugly Image of the devonc himself, and come as near unto h on as my nature is capable. Oh cull co this accursed thing, Sin, which hag so undermined thee, and resolv'n, aginst it for the future, as we do. As aginst lesser evills, we decline suc meats as threaten partiall miserred This rots my teeth, that hurts my eye

state Be thankfull for this first estate.

21

me, es, this distempers my liver, that S E C. I.
me, a stomach, therefore I must for-
re rear. Oh fear that sin that destroys
erry e, and hand and head the whole
erry dy, the whole soul, the whole man.
s a pad now bethink thy self of a rec-
rr'dy as decay'd men do ; lye not *whi-*
perfug under losses, as Jacobs sons in
ore eir wants, much leſſe *run to base,*
n starking courses, as broken chapmen
ch, si; But bustle and bestir thy self be-

elsenk thy self, Is there no help ? is it
spoilt *possible* to raise my self again? yes,
ommere is hope and help, the Lord
onderist, the second *Adam* comes with

The image of God upon him, as a re-
d, rier of the breach, he is come to re-
e upver what was lost, to pay what
, dars owing, to repaire our ruines, to
oomruit us again, he is able, he is wil-
ous g to undertake us. Nay, the thing
devlone already, therefore I'le to him,
o h once the bankrupts to *David*, I
n cull confesse with the prodigall, I will
h hag for life, I will cast my self upon
lven, and close with him being offe-
do, as an husband, as the only way
e suc decay'd fortunes, so shall I be re-
missered in *bloud* and *repaired* in mine
s-mate. Thus resolve, thus do, and
eye ceafe

S E C. I. cease not doing till thou find his m^ck
upon thee, his fruit and life in the
so shalt thou find more life and bo
pinesse in him, then there was d^a
and misery in the old Adam.

Use 4.

Blesse God
for the first
estate: and
that little
which is
left to this
day.

Lastly, learn to be thankfull So
this first estate: close with all ou
Saints in that Song of theirs, Revnse
us. Thou art worthy, O Lord, to R
ceive glory and honour and power: say
thou hast created all things, &c. ou
not little that we owe to God, ith
this poor estate which yet is left aci
for these poor eyes, these lame limil,
these frail bodyes, these sick souch
which we labour with every cerci
We are much bound to him, for end
meanest fare, for the least bit of a
lest bread, the least sip of thin
drink, and must confesse with j
that we are leſſe then the least of a
now forfeited mercies; what thas
then can we render for our first est
which was every way full, free,
rious, whether we look upon sou
body, or place or state, or any th^t But
appertaining thereto; nor is G^t ve
goodnesse and bountyn the leſſe,
cause we have foolishly squandered
away. That greatens our folly H
wickedne

estate Be thankfull for this first estate. 23
his wickednes, yet no way lessens Gods S E C. I.
in the gesse and kindnesse.

and Object. But why did not God put us
as at danger and losse, but left it in our
hands to lose?

full Sol. An ungracious question: so
in all unchristly talks when he hath outed
himself of his patrimony, Why did
d, thy Father trust me? why did he not
ever: sayle his land? There is no rea-
soning with such froward children
God, either content full, nor fasting. A
left actions heart must and will be thank-
full, as for kindnesses intended, so
will such more bestowed, most of all for
thy mercies restored in Christ, who hath
foreended that first estate.

SECTION II.

of a
t the basfull estate of man, as fallen.

ECCL. 7. ult.

But they have sought out many in-
ventions.]

Hitherto we have seen that man
was first good, and well stated;

But

S E C. II. But doth he continue so? No, he is then made good, but *miserably* good, his being so of himself, he fell from God, left himself; and so we passe to mans *natural* estate, where we find the case is *now* altered with him.

Doct. 2. *A sinfull change in man as now fallen*

He is not what he was, he was *then* what he is: but now there is a *great* distance between himself and his self; betwixt this and that *state*. This is the Point, and this the where plainly proves, Rom. 3. 10. &c. hence are layd down two received truths. 1. There's no *goodnesse* in man. 2. They ate altogether *naught*; our was it ever thus? No, they have *gotten* out of the way, saith the Apostoll, they have corrupted themselves, more that from their youth, Gen. 8. 21. They err, and that from the womed Psal. 58. 3. Yea, from their coning pton, Psal. 51. 5. This Better *not* appears, if we may compare estates pied and present: 1. Man was good, Gen. 1. ult. now bad, Gen. 6. 5. &c. first he was straight as 'tis here, now *perverse*, Gen. 17. 9. first he bears Gods Image, now mans, Gen. 5. 1. as, first he was glorious, now *filthy*, Job. 15. 16. abominably filthy. At A

heit this we can the lesse marvell, since S E C. II.
od, his beginning, he comes under differ-
od ent hands ; At first he was onely
ans Gods workmanship, and then there
is m was nothing in him but what was
Gods, all was right as God is alto-
was gether pure : but since, he hath de-
s aerted God and betaken himself to
d h those Inventions which himself hath
t statch'd and Satan fomented, and
e whereby wrought two mischiefs at
c. hance. First, he hath made an hand
true fall his holiness. Secondly, he
in hath made way to all evill, sin, hor-
or ; our, shame, confusion, have seised
eve gpon all and rendered him most woe-
posfull, most hatefull ; we need not
rs, more words to prove a change in
8. him. Their dreams of old who fan-
momied him to be bad from the begin-
coming, either in whole or part, are
ter not worth confutation, we have lear-
tes pied that the devils themselves were
d, Once good, but they kept not their
er station. Time will be better spent
e, no searching into the Particulars of
the b his change, as into the time when it
. 5. as, the nature of it, the subject and
filth extent of it, the cause of it, &c.

A And first for the time ; we con- 1. Time
clude of this
C change.

S E C. II. clude all in two propositions.

1. The first act of mans will after his creation, was not the first sin and exp cause of this his change; we find who Adam a while well employed, in receiving laws from his maker, in man may king as it were, his cattle, in acting had his calling, in accepting his Fathers sin, choice of a wife, and thus far he wa twi right. Nor are arguments of some will Thomists against this, so cogent, tha mor they need to stay us.

2. It's most reasonable to think char that he quickly fell, (though not / char soon) from his happy estate, because cann Satan was very subtil to take him with at the advantage, before he was wel for settled, and experienced; and second and ly, very active, fired with rage and essent envy. Because he is said to be a mur So slender from the beginning; or ver if th near to it, which beginning must we commence from man, not from him Wself. Adde hereunto, that he had no he m so easily prevailed, if man had bee not i long rooted, and so better enable turan to have made stronger resistance him, (for I make no doubt but Adam on sey should have growen and emprove that himself by experience, as some wayely en the

the second *Adam* did) but he took Sec. II.
after his time, whilst yet they were un-
experienced, as is seen chiefly in *Eve*,
 finde who as yet knew not, as it seems, the
nature of the Serpent: whereto we
may adde this, that she, the same *Eve*,
had conceived her first born without
her sin, had any considerable time been
wa'twixt their creation and fall. But I
will not be too peremptory in things
tha'more disputable and lesse important.

For the second, the *nature* of this
change. Thus we state it. First, the 2. *Nature*
of change was not in *Essentials*, for such
cannot be separated from the thing,^{change.}
him without its dissolution: but man was ^{i. Negati-}
well for *substance*, the same man before
and after his change: Christ was
an essentially man, though far from sin.
So shall we be in heaven. Therefore
if this were the error of *Illyricus*,
it were an error sufficiently gross.
We read, that God made *substances*,
no he made no *sins*. Secondly, it was
not in *Supernaturals* onely, for *na-*
turals also are abated and eclipsed in
him, neither was his *Originall righte-*
dangerousness altogether supernaturall at
that time; we may call that (proper-
ly enough) *naturall* which is com-

Sec. II. man to the whole species, to all mankind, and passeth along in a way of God's generation, though we cannot expertly presse how. But then the objection is, if

Object.

If righteousness be any way natural, then that ceasing, man shoul also cease to be man.

Sol.

The argument will not stand low, because *naturals* do admit of *degrees*: sight is natural, speech natural, &c. yet a blind or dumbe man is yet a man; we may safely say, that the *site* to righteousness was as natural, as sinnesse is preternatural: and we mean not thereby more but that Justice was then as now natural, as now sin is. Sin is either natural or preternatural, (if you will so call it:) we speak of man in this case *Morally* not *Physically* considered, and heed not what Aristotle will call him, but what God saith of him form. This for the negative.

**2. P. si-
lively.**

Now positively, we say that this happy change is properly an alteration, consisting in *Qualities* and certain respects. Whereas man held a double and correspondence with God, one *Relative*, as he stood in subjection to him, and a dependence upon him the other, as his maker, master, father, &c. Another

man Another Representative, as he bare S E C. II.
ay Gods Image, which he could not pro-
at ~~properly~~ beare in a relation of Inferio-
on iority: he is now much varied and
y nchaged, in both these. First, of a
noulsuject, he is become a *rebell*, of a son
a traytour, of a friend an enemy, and
stands now at defiance with God.

it o Secondly, whereas he earst much
n nafavoured and resembled God, now he
mans most removed from him, and oppo-
thsite to him, of light he is become dark-
as finesse, as *Paul* expresseth it in the ab-
n stract: Semblably, we may say of
s nswidome he is become folly, of good-
r nanesse, in a sense, sin it self, as the very
wi Heathens use to expresse him. And
thhere is the change, in a mans estate
sideboth personall and locall. Subje-
wction is turned into Rebellion, Con-
him formity into Difformity, and so into

Deformity, and consequently, his
thhappinesse into unhappinesse it self.
con Thus for the second Question. Fol-
n relowes the third touching the *Subiect*
ubl and *Extent* of this change: and this
R we dispatch in three words.

First, all mankind is changed for
him the worse, and is warped aside.

3. Extent
of this
change:

Secondly, all of man, every par-

SEC. II. ticular both power and part, is now degenerated; The whole frame of his heart is corrupted. *Gen. 6.*

And lastly, all men, all alike, are involved, and suffer this unhappy change.

4. The cause of it,

The cause of this change. First we exclude not God from any act though from all sin.

Secondly, we excuse not Satan from the sin, though from some act in it.

Thirdly, we lay the blame where the fault is, upon mans self. To enlarge these a little.

First, we exclude not a divine concurrence; Gods decree, permissive (as some speak) went upon it; and this, to say the least, we must needs say, unlesse we will say that God stood Neutrall in one of the highest works of providence, neither willing nor nilling it.

2.

Secondly, Satan did so far concur as to bring a guilt upon himself, by tempting man. But the Word chargeth the sin upon mans self, they have sought out, so saith *Salomon*, so must we say. Though man would shift it from himself, and divide it betwixt

Extent and cause of this change. 31

now betwixt God and Satan. But 'tis Sec. II.
of his found upon him, and there we must
leave it.

But how could this be (will some
say) how could man so accomplish
it, admit of sin ? Object.

First Sol. The Text tells us, he sought Sol.
among many inventions : and we must
consider,

First, that man was made out of
Nothing, and therefore apt enough
to return into his first principles,
and more prone to privations, such as
to sin is, then to positive goods, when he
is left to himself.

Secondly, he is a compounded crea-
ture, and therefore in and of himself
mutable.

Thirdly, he is a finite creature, and
borrows all from without, and of
himself is subject to deficiencies, and
so may sin.

Fourthly, he is a creature so boun-
ded that he cannot see and do, and
consider all things at once, and so
may fall into diversions and excogi-
tancies.

I, and Fifthly, he is a free creature,
and therefore may act or suspend, use
or not use, his abilities at pleasure.

C 4 But,

Sect. II. But, it were better happily, leaving ^{Do y} these disputes, to look up to *Good St* and admire with *Austin*, that thing ^{we y} should be *against* his will, and yet no ^{n m} altogether *besides* it; and to bethink ^{er} our selves how we may *rise*, rather ^{work} then how we did *fall*. It sufficeth ^{Fin} for the present, that we clear God ^{receive} as much as Papists or any others: at this ^l least we desire to do it; and if they ^{ackn} can teach us how to speak better, and ^{order} more for the vindication of God ^{leaving} holiness, we shall thank them, mean ^{still} while we mean as well as they, and ^{Se} speak as much for the vindication of ^{excuse} Gods holiness as any *Bellarmino*, or was *Arminius* of them all; we say, that in, ^a God is no *morall cause* of sin, and ^T *Physical cause* he cannot be: sin ha-^{spea}ving only a cause *deficient*, but not ^{not} *efficient*; we do not say that any pre-^{re}cedent decree doth force the will or hath ^{pow} compell the man. Nor on the other ^{pow} side, do we say that the whole work ^{doth} of sin is only from man, nothing of it ^{seriou} from Satan (as he reports, who usual-^{ly} ^{tally} is more modest) but this we do, ^{requi} we set the saddle on the right horse, ^{blou} and say as *Salomon* guides us, *Man* ^{standar} hath sought out many inventions. ^{is fa}

Eftius lib.

2. distinct.

21. Sect.

11. & di-
stinct. 3.

Do

aving Do you understand what I have said, SEC. II.

God shall I speak it yet more plainly ?
thing we yeeld a concurrence of many agents
et non mans change, but with a wide dif-
thinference, as to the manner of their
at the working.

ficeth First, for God ; we must not con-
Gooceive him to be only a spectator, in
this high work of providence, we must
they acknowledge his disposing hand, his
, and ordering hand, his decreeing hand, in
God leaving man to his own choice : but
near still without the least shadow of sin.

and Secondly, for Satan ; we must not
excuse him whom God curseth, he
e, or was certainly a morall cause of mans
that sin, and did his utmost to perswade.

and Thirdly, for Mans self ; we must
ha speak Salomons language, who lays
more not the fault upon the devill, as no
pre reason he should : for a morall cause
I or hath no influence, at least no inforcing
ther power upon the subject. Much lesse
work doth he lay it upon God, who always
of it seriously dissuades from sin, Physi-
cially infuseth no ill, nor withholdes
do, requisite strength. 'Tis true, flesh and
urse, bloud will cavill and find this ba-
san stand sinne many fathers : but man
ns. s father and mother both, himself :

Do

SEC. II. so the Word speaks it, and *Adam* within th
all his skill could not shift it off from of G
himself, though never so willing into
I say in this case, as one said in another
ther ; In one and the same thing from
many causes may concurre, but none in th
to the same end, nor in the samem
thing.

August.

Ep. 48.

Use I.
Ever ob-
serve this
distinc-
tion of a
good and
bad estate.

Now this makes first for our information. God, you see here, teacheth us a double estate; learn we both God sets a bound and distinction thus farre goes his work ; here begin ours : Now we must keep asunder what he so distinctly severed, the rather because a confusion here is in self most hurtfull, and by many more industriously endeavoured : Oh how do wits sweat to trouble these waters to this end, that we should not see and our own faces, nor discern which it is, which. Hence those uncouth conclusions in both estates. In the first There is no such thing as Original Righteousnes, no such Image of God as we fancy, say the Socinians ; Next there is such a thing, say Papists, but was not natural ; it was to man but a behclothes and trappings to the body up as if man should not have been born pair

within this spirituall armour, as some spake SEC. II.
from of Giants for other armour; but come
lling into the world as naked of Grace, as a
ane horse doth of a Saddle, &c. till God
thin from without do furnish him. And
it no in the second estate, how infinitly do
sam men fumble? First, *Originall sin that's,*
to many, a very dream; There is no
nfor such thing: Secondly, yes, say o-
each others, *there is such a thing, but it is*
both onely imputed: Nay, saith a third, it's
ion more then imputed, but yet without the
beginnesse of any positive malignity, 'tis a
indeemeer privation. Fourthly, that pri-
vate ratiuation is rather penall then sinfull.
is in Fifthly, if sinfull, yet *not in all.* Sixth-
monly, if in all, yet is it *the least sin,* de-
serving privation of joy and blisse
ater onely. Seventhly, *in Saints it is gone,*
ot se and so gone that we need not repent of
ich it, nay, *we ought not.* In short, set
ncl aside some outward priveleges and ac-
fircoutrements, *man is where he was,*
al R changed onely in externals. Now
ods what stronger proof of our declensi-
Next on? what a miserable thing is man
but become! who rather then he will be
ut a beholding to God for his first setting
ody up, or to Christ for his supplyed re-
bon paires and recruits; rather then he
will.

SEC. II.

will acknowledge himself such a fool, such a beast to part with so faire an estate, cares not what he saith, or reports, as to Gods work or his own in either estate. Oh madness ! were it not fit for us to say with *Salomon*, God made man upright, but *man* hath undone himself? Surely this were fit but then thinks proud flesh, what will become of free will ? what of merit ? what of fulfilling the Law ? what of all fleshly boasting and excellency ? were this granted, then must God be justified ; then must man be abased. But rather then God shall goe away with all the credit , and man with all the shame, he will mingle heaven and earth, light and darknesse, and come to this , either hee was *never* good and that reflects upon God ; or else is good still, and then mought Christ have saved a labour ; at least, much of his bloud, if the Frier be right, who saith, that one scar of Christ could have redeemed all. Good my brethren , admit of light , of truths fundamentall; know a change, acknowledge what it is , whence it is : It is from light to darknesse, from life to death, from wisdome to folly, from

Feverdint.

hea

fool heaven to hell, from God to Satan. It Sec. II.
re ar is an universall apostasie, and it is from
r re your selves, you were Adam, as the
wn in Text here tels you, legally, natural-
ere i ly considered, you can blame none
mon but your selves, & none could change
hat o you, til your wils or minds did change.
e fit If as yet, you know not these things
t wil sufficiently, suffer the word of in-
erit struction. submit to Catechising,
at o conferre with your teachers, peruse
nicy the prir ciples of your faith and reli-
d bee gion, or, if already you doe know
ased these things, freely acknowledge
away them, justifie wisdome and truth to
th al the face of errour, and to the teeth
n and of pride.

In the second place, let us set upon *Use. 2.*
good that hard (but seasonable) work of *B:* hum-
r else humilation. The poyson of *Adams* bled migh-
Chris first pride, nay of Satans, sticks yet in
ch o our soules ; and the truth is , had
who could man the devils capacities , he would
bre be as proud as the devill himself; and
hs so the least cause, and the more sin there
now is, the more proud still. Sin is a lea-
It is ven that heaves and swels him , and
fe to when hee is *most sinfull*, then *least*
from humble. And as it puts out his eyes,
hea and hurts his understanding : so it
cor-

SEC. II. corrupts his will. Of all things in this world, sinfull man loves not to come down ; hee would still be in credit with himself, however the world goes. This being our nature, causes for we must set more resolutely against deep humiliatiōn. it ; and know that no one work better becomes our condition then the work of humiliation ; and therefore we must break through all impediments, and see what reason we have to pull down our selves.

1. First, we, (onely under painfull evils) we ought to stoop ; but sin is *The evill*, even the evill of all evils ; that which doth hurt every creature, and would, if it could, the Creator. Now this sin is found upon us , and should shame us as the thief, when taken in the manner.

2. Secondly, these sins are many and mighty, we have done as wickedly as we could, *Jer. 3.* had we had more room for more sin, we would have bid it welcome ; mean while we are as full as we can hold, there's not one spare room, *Rom. 3.*

3. Thirdly, had we but once offended, one treason were unsufferable ; one sin would make a breach into all order,

der, beauty, peace, reason, religion ; SEC. II.
and the whole creation. One sinne
had let in a legion of devils, a de-
luge of all miseries: But now we have
exceeded all bounds and dimensions;
there's neither number nor measure
of our wickednesse.

Fourthly, *all this springs from our
selves*; we spin all our poyson out of
our own bowels, *Ez. 59. 4.* We may
pretend occasions, inticements, en-
forcements: but when all's done, all
these excuses will prove but so many
accusations and aggravations: and
therefore let us look homeward, and
strike the right veine, begin where
our sin began, at and in our selves, at
the heart, at the spirit.

4.

This must bee our course in all our More
actings and failings; chiefly for the cause to be
first sin; till a man comes to that, he
is never truly humbled. Other sins
are more private, partiall, and seem
more pardonable, as issuing out of follow-
weaknesse, or ignorance or (at the
most) of a will surprized and capti-
vated; Oh but the first sinne which is
known by the name of *originall sin*,
was a strange sin whether the *Subject*,
Object, or *Ingredients*, or *Conse-
quents* be considered.

First,

SEC. II. First, for the *Subject*, it is the sin of speech
Why? 1. mankind, never did all Subjects so conspire in a rebellion; secondly, of all among the man, nothing is exempt.

2. Secondly, for the *Object*, it is the breach of the whole Law, whether in graven or imposed, and of the whole *Covenant*, as *Hosea* expresseth it.

3. Thirdly, for the *Ingredients*, it's Eve every sin virtually, and the death of man every grace merely.

4. Fourthly, for the *Consequences*; it forfeits all goodness, life, creation; and is an inlet to all misery and confusion. We have read of some who in their vast luxuriousnesse have cast away whole Lordships, Kingdomes at one throw, have drunk up thousands at one draught: but these were toyes to *Adams* fact. His bloudinesse was horrid, who wish'd all *Rome* one head, that so hee might dispatch it at one blow; But *Adam* passeth, who at one time and blow, belieaded all mankind, and slew at once all the soules and bodies that ever did, or ever shall descend of him.

Object. *Object.* But you'll say, What's this to us?

Sol. *Sol.* Wee are *Adam*. The sin in speech,

in of speech, is if a man may so speak, spe- SEC. II.
con- cificall. And 'tis but an idle question
of all amongst some wanton School-men,

Who sinned most, *Adam* or *Eve*; and
whether if *Eve* onely had sinned, we
had been guilty and obnoxious. *The
whole whole kind*, (saith good *Austin*) is ob-
noxious, and in this account *Adam* is
it's *Eve*, and *Eve* is *Adam*, and every
man is both. I mean it thus: That
they must not here be personally con-
sidered, but as parts and representa-
tives of mankind. God contracted
with mankind, and mankind with
God. Mankind made; mankind brake
the Covenant. There's no preceden-
cy of sexes and persons in it, only in
the manner and order of conveyance
there is some. And so we fall upon
the second thing in this sin, viz. *Ha- Habitual
bitual corruption*, which follows up- corruption
on this unhappy act, and this is a on, the se-
Gulf fadomlesse, the dimensions cond part
whereof none can take but God, who of the first
is the just measure of himself, and of sin.
all things else. Men can take the al-
titude and latitude of vastest bodies;
but the way of this sin, is like the
Eagles in the aire, the ships in the
Sea, its height is above all heights;
its

SEC. II. its depth , breadth , and length beyond all our comprehension. *You shall be like God*, saith Satan ; there is the snare, there is the design. *Like him* not in nature, but in state and condition ; *Absolute, Independent* : his will we find a law, his judgement a rule : and this upon poysone is in him still ; every man hath a heart of a God in him, and is his own God, whil'st he is in this state, and at this passe he is, whilst he is def is but naturall. But this was but a Gull. What is the event ? man is like not God but Satan , he is all flesh, all brutish, nay, devilish, saith the Apostle, he is a devill in and to himself ; a devill to his brother , with that villain in Bodin , he would kill both soul and body, and send all the world to hell. He is a devill towards God, and hates him infinitely. The difference between the devill and him, lies one- ly in degrees and capacities ; else there is nothing in us, in a morall sense, but what the devill likes , nothing in the devill but what we do or would like, if God did not bound us, and tye us up. Men have laboured, and that to good purpose, to set forth the particulars of this sin, but shall I tell you?

man

man is so bred in it, and maimed by it, SEC. II.
that he cannot well tell what to make
of it, where it ends, what a man would
be, or what he would think, say, or
do, or wish, if he were left to himself:
we finde enough for our humbling
upon record, I, and in the best Saints.
A man would have been bound for
Davids good behaviour, but *Jeremiah*
hath told us, that *The heart of man*
is *desperately wicked*. It is not indeed
beyond *uncreated mercy*, and infinite
power and wisdome: but it is beyond
all things else. Truths and virtues
have their limits, may be defined,
discerned, confined; whether an an-
gell can say, how farre originall sin
may bee extended in particulars, is
more then I can tell. This I can tell,
that we have cause to be humbled for
this sin whilst we breath.

Quest. But wherein stands this *Quest.*
work of humiliation?

Sol. I will tell you in few. First,
in *Conviction*. Labour to be con-
vinced, both by Law, and Gospell, of
these things.

Sol.

First, that thy sin and corruption is
unspeakable, (as elsewhere
I have shewed more largely)
against

I.

Humiliation wherein it standeth.

against all right and reason, all light and instruction ; whereby at once thou hast made an hand of all grace, and hast given life to all sinne.

2. Secondly, that this was *Thine own sin*, as hereafter I must speak. *Thou must own it*, and acknowledge an hand in all sin, as to the seeds of them ; and in all miseries, as to the desert of them.

πελαιτω-ρίουτε. 2. Secondly, to Conviction adde *Contrition* : be ashamed of thy self, tremble, blush, mourn, and as James phraseth it, *be miserable*. We grieve, and afflict our selves for other mens unkindnesses, and unreasonable behaviours : bleed under *thine own* sins and follies, and understand that none have done thee so much wrong, prejudice and disgrace, as thou hast done thy self, whil'st thou hast thus ungraciously risen against thy God.

3. Thirdly, to Contrition adde *Confession*. Clear God, clear his Law, clear all the Jury, that hath been empanelled against thee. Yea, clear both men and devils in comparison of thy self. Say, I am *The devill to my self*,

mine

How we may undo this bad bargain.

45

mine is the sin, and the shame.

SEC. II.

4.

Fourthly, to all the rest adde *Submission*. Accept of the chastisement of God, *Lev. 26*. Yield to his rebukes outwardly, to the lashes of conscience inwardly: tell conscience that he doth but his office; sit down by its checks, by the reproaches of enemies, by the reproofes of friends, and preachers, by all thy losses and crosses. Say, All is just, all is little. If the Lord throw me into hell it's just, if he spare me 'tis grace: *I will beare the wrath of the Lord, because I have sinned against him, Mic. 7. 9.*

Since we have made a foolish bargain, and changed for the worse, what shall we do next? is there no way to undo this bargain? That's the first question usually in such cases: and blessed be our God we may as yet go back.

Object. Oh! That I doubt is too good to be true. I had rather then all the world it were to do again.

Object.

Sol. That indeed is impossible, it is too late to call back yesterday: but not too late to improve our losses, and to salve all.

Sol.

Quest. Why, what must I do?

Quest.

Sol.

SEC. II. *Sol. I.* Make thy sensible *whene*
Sol. I. thou art fallen, and fare as the man
doth, who hath undone himself, and
beggard his by foolish bargaines : he
lookes upon his wife, and then sighs,
lookes upon his boy and shakes his
head, looks upon his Girle, the water
stands in his eyes ; in short he is ready
to tear himself for his former folly.
Do thou the same, do as the wife
doth, who hath wilfully cast away her
self, and lost her friends for an un-
thrift, that useth her like a beast, she
could bite off her very fingers if that
would untie the knot : mean while,
she repents with all the veines in her
heart, so do thou. Thou hast undone
thy self, thy wife, thy childe : matcht
thy self to a devill, without thy Fa-
thers consent, who wil use thee worse
then a drudge, then a dogge : mourn
for this.

2. Secondly, make to thy father as
the childe doth when he knowes not
what to do. Truth it is, thou hast
unchilded thy self, but thou hast not
unfathered him, he hath the Bowels
of a father still, and may help thee,
with honour enough.

Our children may do an act, which
we

we neither can or may reverse or re- SEC. II.
pair, not so Gods children: he may
lawfully dissolve our covenants,
which we have no authority to make
without his consent: he may lawfu-
lly forbid *the banes*, and sue out our
divorce betwixt us and Satan, annull
that contract.

Object. But will he?

Sol. I tell thee a father will do much
in such a case, for a penitent childe,
especially when he finds fraud and
malice both in the cheater. There-
fore cry with *David*, *Lord seek thy*
lost sheep; Lord dissolve my Covenants
with death: mind him of a former
covenant and precontract, as the
Church doth; *Lord, we are thine, o-*
ther Lords have no portion in, us no
right over us.

Thirdly, and above all, Fly to
Christ, and so to God through him.
Saints and Angels are but of the Pre-
sence chamber. The great Favourite,
the Kings Son, who hath his heart
and ear, he must speak for thee; I
mean, Christ, whose errand it was to
dissolve the works of Satan, and all
contracts with him, to bring in a *New*
Covenant, to save what was lost. It is
his

SEC. II. his place and office, he is the *Goel*, the next kinsman, he is the second *Adam*, and came purposely to reduce us to our primitive Image, state and liberties: and he can do it, *Rom. 5.* there is more grace and life in him, then there can be losse and sin in *Adam*: Hold that firmly: nay, hold three things, which I will speak in as few words, and so end this point.

1. First, that *none other can help thee*. None else can make that strait which is crooked, can speak or work life, but this quickning Spirit.
2. Secondly, *He can help thee*; he is able to save to the uttermost those that come to him.
3. Thirdly, *He will help thee*: he never yet put back any that came in truth to him; he will never undergo, that reproach in *Israel*. *This is the man whose shooe was pluckt off*: he will never lose such an opportunity of evidencing his grace and powre: for here is a work fit *only* for a God; namely, to make the world to go backward; to undo that which was so long since done; to enforce Satan to throw in thy bonds; to translate thee from a state of death and bondage, to a state of

and will help the afflicted spirit.

49

of life and advantage : rest upon him, S E C. III.
who was made for this work, and
will settle thee, (if thou wilt beleeve
him, and be ruled by him) in a bet-
ter state and tenure, then ever
thou hadst in *Adam*; or couldst have,
if an Angel were thy Father, or bound
for thee. Christ alone is all-sufficient;
there is not a second *Adam* besides
him, neither needs there : If he the
Son make thee free, thou art free in- John 8:
deed; If he the Son become thy sure- 36.
ty. The first *Adam*, was not more
able to destroy thee, then he is to re-
store and secure. There stay thy
self. And there's an end of this
point.

S E C T I O N. III.

Mans sin was caused by himself.

E C C L E S. 7. ult.

[*But THEY have sought out, &c.*]

YOU hear how strangely man is
altered. We proceed to the cause
of this his change. Who is in fault ?
not God ; he made man upright : But

D

man

SEC. III. man himself. They have sought out, &c. The point is open.

Doct. 3. That mans sin is from mans self. Mans sin is from mans self. Man is the cause of his own naughtiness ; the Author of his own sin and undoing, although not of every particular in it.

Salomon is positive, and makes a just distribution : Mans sin is either from God, or from himself ; not from the former, God : Therefore from the latter, himself ; nay, himself is a free cause of his own change : it is an act of his own choyce. Whose Mans, and that at large : not this, or that man, but *man*, all men sought out sin, all sin, all inventions and wayes of sinning. Summe up all, and the result will be, that all the sins of man issue from mans self. This will ap-

Cleared by pear, if you consider him in his three-fold estate.

his three-fold estate. First, look upon him at *First*. God

I. put no ill principle into him; no creature had any compulsive power over him ; he had a true (though not Independent) Sovereignty over his own actions. He mought have stood, but he chose otherwise. No man can speak it more plainly then *Salomon* doth ; which shall save us the labour

of

Mans sin was caused by himself. 51

of further proof, though further te- SEC. III.
stimony of God, and conscience
might be added, attesting this truth.

Secondly, look upon man in his
sinfull estate. And so sin flowes from
him as naturally as waters from a
fountain, *Jer. 6. 7.* as sparkles from a
furnace, *Job 5. 7.*

From within, out of the heart of men Job 5.7.
proceed evill thoughts, *Mark 7. 21.* Mar. 7. 21.
And these evill thoughts bedded
there, beget adulteries, fornication,
murders, &c. what not? he is a sink,
a very Sepulchre, an open Sepulchre,
and what can you expect thence but
stenches? *Rom. 3. 13.*

Rom. 3.13

Thirdly, in his repaired estate; 3.
Man hath still a body of sin, *Rom. 7.* Rom. 7.
consisting of many rotten members, 24.
Col. 3. From within he sends forth
evill, so saith *James* more then once, *Col. 3.5.*
cap. 1. 14. cap. 4. 1. So that as sin is
In him, so still, you see, sin is resolved
Into him; it issues from principles of
his own; from his own darkned mind,
defiled conscience, poysoned heart,
and erroneous imagination.

And as Divinity doth find him *Reasf. 1.*
guilty, and a *Felo de se*; so doth Rea-
son too. For every free Agent is Lord

D 2 of

52 Mans sin was caused by himself.

SEC. III. of his own actions, and did he not work freely, he were not a voluntary workman. As things be in nature, so in operation. Did not man work freely, there were no place for choyce and option. Naturall agents are determined to One, as a stone descends onely: But Voluntary, such as man is, have a freedome of choyce.

Reas. 2. Were not man master of his own actions he were not capable of a law, 'Tis absurd to lay lawes upon things which work by instinct; To restrain or command by law fire to heat, or not, is absurd. Nay, more; He would be incapable of good or bad; as a stone is; and consequently incapable of reward or punishment; nay, incapable of Christ, and an Holy Ghost; which dwels not in stocks. In short; Deny this, and you must deny man to bee capable of law, of deliberation, of sin, of punishment. A thousand such absurdities would follow, if man should not be the actor of morall things, yet objections are raised against all that is said.

Object. First against Salomons distribution.

I. Datur tertium, videlicet, the Devill.

Sol. Though the devill be a physical & working

working agent in his own sphear: yet to SEC. III.
man he can be no immediate physicall
agent, but onely morall: He works
not immediately upon the understanding, nor so as God doth; but
upon the *passions* of the body, and
images of the phantasie: All that
he can do is, to *perswade*, incite, sug-
gest, He cannot, without man, have
any *Reall influence*, unlesse man con-
cur, not onely *passively* but *actively*
too. True, he can bring poyson, as a
theef stollen goods, and leave it with
you, if you will receive it: he can-
not force you to take it: for none
hath any Soveraignty over man but
God and himself. The devill may
co-work immediately and physically
by the mediations of our passions
and distempers: but not so, as to
excuse, or exempt us. Therefore
Salemons distribution is sufficient.

It is further objected against the Obje*ctio-*
threefold estate of man. Against *ns raised*
the first thus. *from mans*
first estate.

i. It is inconceiveable how man
should sin of *himself*; Either God left
him so, as that he was *necessitated* to
the fall; and then *God is involved*; *man*
cleared: Or else which way should

SEC. III. sin come in? The devill could not compell him, you say; neither had he any evill matter in himself: he could not desire his own unhappinesse, and undoing, nor his own error &c.

Sol.

1.

God did not so leave him but that it was possible for him to stand: God gave him power and intrusted him with it, but God was not bound to ab^t that power for him; That privilege we have now in the second Adam; where God works both the will and deed.

2.

Secondly, Satan though he could not compell, yet might he further mans sin and guilt by representing objects.

3.

Thirdly, for himself, though he had nothing actually ill in him, yet was he mutable, finite: and therefore must view things successively: he mought suspend his actions, as we said before. The first sinne imaginable is Independence upon God and cessation from goodness; which was then in his power.

Object.

Object. But the Serpent beguiled them so, that our first parents sinned ignorantly.

Sol. He beguiled their expectations more

more then their judgement : there SEC. III.
was error in their being beguiled, as
in every sin : but that error was a
consequent or adjunct, not the cause
of the sin ; *Aliud est peccare ignoran-*
ter; & ex ignorantia. But the silen-
cing answer must be, That *Adam*
then saw his guilt, better then we can
now. And the last day will clear it
Rom. 2. Till then we must say as Rom. 2. 5.
Salomon here, and stop the mouth of
iniquity with this ; *God made man*
upright, but *they have &c.*

For the second estate it is objected. Object. 2.
Man is not now to be charged with Frommans
sin, for first, he is held to do Satans second
will, 2 Tim. 2. estate. 2 Tim. 2.

Sol. True, but willingly : he sings 26. Sol.
in that cage.

Object. That dyscrasie now in him Object.
is penall, and he is passive in it.

Sol. Not so onely, it is not meer-
ly penall, but vicious and volun-
tary : and he is active : sin is his
food, his sleep, his life, as *Salomon* Pro. 15. v.
speaks. 14. & 4. 16.

Object. He cannot but sin, Rom. 8. Object.
7. and Peter speaks of such, who Rom. 8. 7.
cannot but sin, 2 Pet. 2. 14. 2 Pet. 2. 14

Sol. This necessity comes not from Sol.

56 *Objections to the contrary, answered.*

SEC. III. any outward cause, but from an inward principle : 'tis voluntary, 'tis not imposed, but contracted.

Object. 3. Against the third estate it is observed, From mans estate. That a sanctified man can not sin, *1 John 3.9.* *He that is born of God sinneth not.* *2 Joh. 3.9.*

Sol. *Sol.* That is not simply said : for the same Apostle assures us, cap. I. *1 Joh. 1.8. v. 8.* If we say we have no sin, we deceive our selves, &c. There is both actuall and habituall sin in all men : but the words are to be restrained to matter and manner of sinning ; he cannot sin some sins : To death, in that degree. And he cannot sin with the whole man. There is a seed and a principle in him that resists, he cannot sin, that is, live in a trade of sin, as one enslaved to it.

Object. *Object.* But Paul saith *Rom. 7. not Rom. 7. 20.* I, but sin &c.

Sol. *Sol.* Paul speaks Not de principio Quod but Quo : not of the Person but Principle.

1. Secondly, it is not he, because the sin doth not Redundare in personam, ingage that, God not imputing it : else he denyes not sin to be in him, and sin to flow from that body of sin

Charge thy sin on thy self, not on others. 57
sin in him ; onely it is not his in re- SEC. III.
gard of his affection, and Gods inter-
pretation. The point then stands
good; Man is the Author of his
own sin.

Be informed, that is, get a judge- USE I.
ment rightly sanctified, and infor- Charge by
med touching this truth ; man un- self with
sanctified, is all self : sin admits of sin, not o-
no search or reflexion : the proper
effect of it, is either senslesnes, hy-
pocrisie, or impudency : The sinner
yeelds not the fact, till found upon
him, yea even then he will not yeeld
himself (with Saul) to be in fault, ^{1 Sam. 15.}
he looks to earth, to hell, to heaven,
and will charge *all* sooner than
himself.

First, for *Earth* ; that is nearest hand. Chide men for defects, it is long of wife, minister, the word is hard, &c. Charge them with actuall sin, it is long of others, they would anger a Saint, make stones fall out, flesh and blood cannot beare it, as times and men be, none can do otherwise. Thus sin pleads : but what faith truth ? ^{Prov. 25. 26.} ^{Prov. 25. 26.} The righteous before the wicked is a troubled spring : Though he be a

58 Charge thy sin on thy self, not on others.

SEC. III. spring, yet when troubled, it is from
Jam 4.1. his own mud: whence are brawles,
saith James, but from your own lusts?

2 Sam. 24. Surely wickednesse proceeds from the
wicked: The Saints of old lived in
as bad times, and had as bad neighbours;
yet never brake out into our
passions: Christ, Paul, others were
as badly entertained; yet never swore,
raged, &c.

Again, for naturall corruption.
How do men shift it off? It is long
of Adam. What can they help it?
Thus hypocrisie speaks: but what is
the truth? Adam is every man: the
whole species mankind was in that
pair; and their act specificall: so
Salomon here: They sought &c. How
can this be? naturally they and we
are one; legally we had one cove-
nant, in the propagation there is a
priority, in the contraction of cor-
ruption none. So then: other men
must not own our faults: they may
tempt, help forward sin: but till we
concur, we are but objects, not sub-
jects.

2. So say for Satan: As he is the
great Accuser, so most accused.

Object. The devill owed me a shame, and
now

Charge thy sin on thy self, not on others. 59
now he hath paied me. SEC. III.

Ans. It is a sin to belye the devill; indeed he is stark naught in himself, and towards all: but his sin, temptations, suggestions, cannot hurt thee *without thy self*. Unlesse thou Joh. 14. be tinder, he cannot strike fire in thee: thy sin is not the lesse for his: therefore *David* though moved by Satan to number the people, takes it upon himself. Rebellion is thy witchcraft; in witchcraft there is a confederacy; in this contract, the witch is not excused in consenting; though Satan be subtle, and malicious in propounding: so here, the truth is, if there were neither man on earth, nor devill in hell, thou wouldest be poysontfull and naught now: Therefore know thy self, Satan may hurt *himself* by tempting, *thee* he can-not, *without thee*.

And if the devill must not own our faults, must God? here mans sin is truly devilish, when it flyes upon God. *I am as God made me, & I do my kind, it is my nature, I am ordained to it &c.* O blasphemy! can any evill come out of heaven? darknesse from the Sunne? death from life?

60 Blasphemy, to charge sin upon God.

SEC. III. life? God is neither morall, nor physicall cause of the evill of sin: Not the former: he perswades, commands, allows none: but contrarily dissuades, forbids, disclaims it. Not the latter, he infuseth none: things work as they be: a good tree cannot bring forth bad fruit.

Object. Blasphemy objects. God is a *physicall cause* of sin, as appears by his acts of Counsell: of Creation: and Providence.

1. First, for acts of Counsell. God decrees all, and that's *infallibly*.

Sol. Sol. What then? first, decrees do not *necessitate*: they have no violent operation; there is a decree upon things contingent, and most there.

2. Secondly, *Infallibility* and *Compulsion* are two things: There is an infallible decree passeth upon all we do: yet we do a thousand things freely.

3. Thirdly, decrees do not *over-bear* or *exclude* the will: but conclude it: If we see it not, let us say, I am blind, not God is bad.

Object. Ob. Yea, but I am as God made me.

Sol. Answ. No saith our text, God made man upright, &c.

Object. Object. But he could have prevented sin.

Answ.

Answ. But he was not bound to it. SEC. III.
Was it suitable to our natures? *A Sol.*
Prince can bind subjects hand and
foot, and keep them from rising. Are
these fit cords for reasonable creatures?
the Question is not, whether God
could have made man better, but
whether he did make him bad: *Sa-*
lomon answereth, no.

Ob. Yea, but God presents objects,
and occasions of sin; yea he hardens
the heart, and blindes the mind, gives
up to lusts; and in our doctrine, smites
sin with sin. *Exo. 9. 14.*

Answ. True, and in Pauls doctrine. *Sol.*
too: we fear not to say, what God
reports of himself. But how doth
God all this? not by putting in bad-
nesse, but by withholding goodnessse *Subtrahen-*
do, dispo-
undue, by leaving man to himself, *nendo, ac-*
who would be left. Darknesse fol-*most, not*
lows upon the Sunnes absence; but *evocando.*
t's from Sublunaries, not the Sunne:
God is so far from bearing all mans
blame, that he hath no finger in it;
Indeed *omne malum est in bono*; there
is a mixture; and what good is, is
Gods: what bad, ours. And what
ever malice may say touching our
Atheisme, making God worse then
the

SEC. III. the Devill ; I know that we mean as well in this as any, and speak as modestly, as any that quarrell us, touching this point. God then is no *physicall cause* of sin : he must therefore be either a *morall cause* or none : but that he is not.

Object. *Ob.* He commanded the prophet,
1 King. 20. to be smitten : *Abraham* to sacrifice
Gen. 22. *Isaac.*

Sol. Hence it appears that God cannot sin because the *formal cause* of sin ceaseth upon his command : The prophet owed him his bloud ; *Isaac* his life : if he call for what he gave, it is no injustice, in *Arminius* his School.

Object. *Ob.* But these things were against the law of nature.

Sol. Particular nature must yeeld to universall. It is not against nature to cut off an hand, when the *whole* requireth it.

2. Secondly, *God is above all law* : therefore it is no fault in him to command.

3. Thirdly, *Gods will*, and supreme prerogative is *above our nature*, and the lesse law must yeeld to the greater. Suppose a Justice sends a warrant

rant for me, and at the same instant SEC.III.
the King sends a Pursevant : It is no
disobedience to the inferiour magi-
strate, to prefer the superiour, &c.
Let God then be justified, and every
man a lyar. 'Tis an horrible sin to
father bastards upon the innocent :
'tis the highest blasphemy to charge
God with the least sin : and there-
fore find out the right father.

Next when we are once humbled for *Use 2.*
what is past, let us now look forward,
and see what is to be done ; Surely if
men will have sin prevented, and all
well, they must *begin* where the dis-
order began, at *Themselves* : study
themselves, and all is learned ; keep
themselves, and all is kept ; conquer
themselves, and all is won ; blame
themselves, and all is right. This con-
cerns men in both estates : but till
God convince men of sin, there is no
dealing with unregenerate men : all
that we can say to them, is this.

First, that they will awake, suffer
themselves to be startled by the Law
and Gospell, out of their dreames ;
and to have its perfect work upon
them. Till when, they will not fall
out with themselves, or own their
own lusts. Secondly,

I.
Instructi-
on to un-
regenerate.

- SEC. III.** Secondly, that they will stand up
 2. *from the dead,* save themselves from a
Eph. 5.4. dead Generation; beginning with
 themselves, as he said, Lord deliver me
 from that wicked man, my self.
 3. Thirdly, that they will suffer them-
 selves to be brought bed and all,
 to Christ, to the pool of *Bethesda*, till
 God shall enliven the means, and
 heale the spring, and so give life:
 this is all I can stay to speak to these.

**Instruction to the
Saints.**

But for others, we have more to
 say. Are things amisse with thee?
Physitian heale thy self, and see thou
 be a true Physitian to thy self. Begin
 where he doth. The Physitian runs to
 the cause of sicknesse. First, is it from
 an *Inward* cause? or *Outward*: in the
non-naturalia? aire? dyet? &c. Next,
 if *Inward*, is it *Universall*? or *Locall*?
 Again: is it from the head, or liver, or
 whence? is it a *plethora*? or quite
 contrary, an *Atrophia*? And when
 he hath found the grounds, then he
 works. First, Purgeth, and there be-
 gins with Catholicks, before Topi-
 cals; then applies to the most affe-
 cted parts; after strengthens na-
 ture &c. so here. Sick we be: what
 is the cause? Outward? as place,
 times,

times, men, Satan? these indeed may SEC. III.
forward the disease : but the core
and root is within : *from within*, saith Mar. 7.21.
Christ, Mar. 7.21. True, Satan in-
jects ? Nay, saith Christ, from within;
from mans heart and spirit, proceed e-
vil thoughts &c. So then: have we any
bad thoughts? have we unclean lusts?
have we any rising revengefull, any
injurious, any malicious crafty pro-
jects ? any envious, proud, foolish,
idle, unsettled, nay, hellish, blasphem-
ous thoughts ? These, all these
come; from whom? not from *one man*,
but *men*. So then, there being such a
plethora, and redundancy, and su-
perfluity of naughtiness in the heart,
here we must begin ; purge the heart,
wash the heart, the whole soul, (for
poison is in every part) with Catho-
lick medicines ; go to the sap, as *Psal.*

51. David observes his *naturall* Cor- *Psal. 51.*
ruption as well as *particular* distem-
pers. of murder, and uncleannessse :
This first done, then as any one part
is more weakned, and affected, so ac-
cordingly applications must be made
of Topicals. But first, the main frame
and constitution must be amended
before we meddle with Symptomati-
cals;

SEC. III. calls; this the first. For 'tis not the strength of Outwards that spoyles us, but our own weaknesse: therefore the Saints begin here, Job indents with himself; Agur prayes, that vanity, and lies may be removed from him, not from the things: men bring the vanity to the creatures, Rom. 8. and put lies upon them; They tell none. The world hath no power, but from us: the corruption is in our lusts, as

2 Pet. 1. 4. the Apostle speaks, 2 Pet. 1. 4. We make them tempting, and Satan strong; whose strength is from our darknesse.

Eph. 6. 12. Outward infection, must close with inward corruption, before it can distemper us: Therefore purge well, and that done fortifie grace, as Christ saith, Hold possession of your soules by patience, by grace. Thus David dealt with himself, and kept in his passions, and kept up his hope. Thus must we

Eph. 3. 16. strengthen the inward man, Eph. 3. Victuall well before a Fight, as the souldier doth: We have also our warfare, and must get our weapons, and armour ready: The world hath strong allurements and stratagems; but they are laid in our lusts: strong

dif-

discouragements, persecutions , and Sec. III.
such like ; but *their strength* is from
our basnesse. Why do you fear, (saith
our Saviour) Oh ye of little faith? The
fear is not from the *greatnesse* of
the danger, but from the *malnesse* of
our faith. Were faith strengthned, it
would overcome the world, and be
victorious. Think the same of the
Prince of the world, Satan himself.
'Tis true ; he is mighty, but mighty
through us : were we strong in Christ,
we were stronger then that strong
one. It cannot be denied, but that
the skirmish is for the time sharp,
nay, sometimes there is a long siege,
and we beleaguered : then we must
do as souldiers do ; repair breaches,
and secure all passages, and stand up
on our guard, more then at other
times. If within there be any com
bustible matter, away with it, out
with it; if any false, or suspected
party, out with him ; and that done
victuall, fortifie , barracado , make
our selves as impregnable as we can :
for that is most certain, which before
was hinted, viz. It is *our weaknesse*,
not the *enemies strength* and power,
that spoyles us. We might prosecute
the

SEC. III. the comparision further, and call upon you to make sure the gates, and outworkes, to keep sentinel : but the main of all is, Take in Christ the Captain of the Lords Hosts ; fight with his weapons, fight in his strength, swear fidelity to him, and ingage him in the fight, and victory is ever on his side. To speak all in few ; see whence all our misery came ; namely, from our selves. Had we been true, hell it self could not have scal'd us, and there the cure must begin : Purge self, fear self, guard self, fortifie self, gage self. For the truth is ; we are though not *all*, yet the *worſt* tempters and devils to our selves. Ingage we our selves to Christ, and Christ to us, and there lies our safety : unlesse this be done, were we in Paradise with Adam, or in heaven with Satan, there were no more safety to us, then there was to them.

Use 3.
Gods mercy to be admired.
Jer. 3. 1.
Ez. k. 34.
11. 12.

See here the infinite mercy of heaven towards us ; God in Christ is that husband that will receive a *wilfull wife*, Jer. 3. 1. That shepheard, who gathers the *straying sheep* ; not onely, when she is *driven away*, but *runs away* from him, Ezek. 34. That fa-

ther,

ther, who when his prodigall runs SEC.III.
from him, runs to meet him with a
pardon. Loe ! we gave up God in the
plain field, preferr'd his enemy , gave
him more credit then God ; we *chose*
sin, death, misery ; it was matter of
choyce ; yea, our *seeking* ; yea, wee
could not satisfie our selves with va-
riety of wandrings. And when wee
had done God all the dishonour we
could, we shewed not the least sor-
row : rather flew out more against
him, and all his ; taking no course to
do him right. In short ; we could do
nothing, we would do nothing, for
Gods glory, and our own soules. Now
what did God the while for us ? he
look'd after us, he pityed us, he took
our parts against the enemy, he cen-
sured all that had any hand in our
hurt, whether principall or accessary;
and bought us again with dearest
bloud, and hath now given us a *better*
estate, then ever we had, put us
into a better *Adam*, set over us a bet-
ter Guardian, given us better promi-
ses, better covenant , better security
then before. Oh that we had hearts
to see the height and depth of this
love, the freenesse and fulnesse of this
gift !

Sec. III. gift ! how shall we do to love God enough? to prize Christ enough? where be our capacities? our expressions? All that you can do is this,

I. First, Give your selves to God, sith you have nothing better.

2. And secondly, Do somewhat for his friends, for Christs members, since you can reach no higher : do not say, when they need thy help, They may thank themselves ; They threw themselves into wants , and could not tell when they were well ; let them for me drink as they have brewed. Oh! Remember, that *thou* hadst a better answer from God , follow his steps. Labour to humble them, and then shew them that mercy , which thy self hast received. Thou undidst thy self, and wouldst not take thy fathers counsell : yet God pityed thee. Oh : but these will never have done, they will be ever needy, ever craving, 'tis in vain to help, they cannot keep ought. Think the case thine own, prevent them as God hath thee : Give them by the week, lay it out thy self, be thou their purse-bearer, as Christ is thine. As for the rest, who see their folly, and are now willing to work,

God work, to submit, to amend ; let the Sec.III.
same bowels be in thee, which were
in Christ, and so clear thine interest
in him : And then,

Lastly, here is a word of comfort. *Use 4.*
Be it that my own folly, sin , pride, unbefief, hath cast me into straights: yet in that case, God helps *Fooles*, as David speakes, *Psal. 107.* and therefore I will to him with *David*, and *Psal. 107.* acknowledge my folly and brutish-^{37.}
nesse, and give unto him the glory of his Goodnesse. *Salvation is of him; Psal. 3. ult.* we have destroyed our selves, saith *Hos. 13.9.*
sea; but who saves r God in Christ ; Death is ours , life is his : make him our *All*, and answer all with *Him* ; mine is shame, and confusion of face, but all righteousnesse belongs to him; Own thine own, and let God have his own ; Thine own is sin and misery, own that: And yet here *own but thine own* ; nothing is ours, but what is from us, or accepted by us; Satan may lay his brats at our doores, but we need not open the doores for them ; he may inject, and cast in sin : but if we reject it, 'tis his, not ours. Consent may make anothers sin mine, dissent may make mine, none of mine. And let

SEC.III. let this stay us ; There may be use, I confesse, in some cases of distinguishing betwixt *Inbred corruption*, and *forein suggestions* : but ordinarily it is sufficient to mark *how sin is entertained*, rather then whence it ariseth. Thou wilt say happily, that Satan makes a very through-fair of thy heart, and will not be hedged out; but bee thou still repairing the mounds, and call in Christ, to be thy surety ; and he that prevented thee with mercy at the first unsought to, unthought of on thy part, will keep thee to the last, and crown his own graces, in his own time, with victory. Mean while never stick with Christ for any thing, to whom thou owest all, but sin and folly, which thou must call thine own onely.

Conclude with a Caveat for humble walking with God continually. Sith the case is altered with us to our losse, let us bear our selves accordingly : 'tis hard to fall, and to bring down the heart to the estate : a man of noble birth can hardly forget his beginnings, and sit lower, but he must, he must cut his coat according to his cloth, and conform : so must we. It

is with us as with *Samson* : now (said SEC. III.
he) I'le shake my self as in former
times : but poor *Samson* is not now ^{Quantum,}
the man, his wings are clipt, his hair ^{mutatus}
cut, his strength lost, till God repair
him ; he must be now a captive, a
bondslave. *Oh talk not presumptuous-* 1 Sam. 2.3
ly, as he said : leave that to others, to
dream of their innate principles, of
their *semina* and *igniculi virtutis*, of
the rectitude of their reason, virginity
and freedome of their will, of their
native good, of their hearts and
meanings, of I know not what power,
more then a passive capacity of good:
let us know the case is altered with
us : not presume as some who will
not be old, but think to do now as
they could in youth ; but rather, with
the Heathens *Samson*, have a fear of *Milo Cro-*
our selves and say, *At hi lacerti jam ton.*
mortui sunt, and keep a straighter
watch : say, I have not the under-
standing that once I had, *Prov. 30.*
and therefore must beg eye-salve, and
be content with teaching : I have not
the memory that I had, and there-
fore must be content with line upon
line : and my conscience is not as it
was, and therefore I must not build
E onely

SEC. III. onely upon my self : mine eyes be not as they were, I must set a guard ; my strength as it was, I must not hazard my self to temptation. Once ('tis true) I could have gone along with God, done all commanded , beleaved all propounded , performed duty without wearinessse, resisted temptation , &c. And therefore as an aged weakened body concludes, I must not go as I did, nor fare as I did, nor look upon my self as a young man, but be more sober and watchfull then heretofore ; so here. I know now there dwels no good in me, neither can I do as I could have done : and therefore my rule and wisdome is, First, to humble and abase my self before God, and to bewaile my losses. Secondly, to deny my self, and fear my self in all. Thirdly, to make out for a repair : here is some difference , An old decayed body can have no hope of a recovery here, his hope is in the resurrection, but yet there's hope for us, this hope : First, go to our Father, and desire him to disanull our covenants with death. Secondly, to our Advocate to plead our cause, nay our Surety,

ty, nay our God, who was sent to SEC. IV.
repair us, to dissolve Satans workes,
and by him we may be restored in
bloud, renewed in part now, at pre-
sent have a surer title and tenure then
in *Adam*, and hereafter a more glo-
rious estate then *Adams* was, and
shall finde our unhappy fall to prove
our highest preferment.

SECTION IV.

Mans undoing is from his non-
dependence on God.

ECCLES. 7. ult.

*But they have sought out many
inventions.*

WE have seen the cause of
mans fall, now more parti-
cularly, let us inquire into the steps
thereof. How came man thus to in-
gulfe himself? First, he goes off from
God; leaves his hold there, and be-
takes himself to himself. Secondly,
being once off, he never comes on a-

E 2 . . . gain,

Sec. IV. gain, but rangeth infinitely. These two Particulars comprise the whole story, and state of man fallen, from the first to the last, and conclude all the interpretations made of the words. He had sought before, and now what finds he ? I was casting up my reckoning, saith *Salomon*, but I finde the reckoning past my skill. Numbers may be still multiplyed, and there's no end of mans devices ; hee still, still busily and vigorously (as the word in that Conjugation imports) projects more. The Points might be many. We first pitch upon this.

Doct. 4.
Mans un-
doing is
from his
non-de-
pendence
on God.

Mans undoing is from his non-dependence on God; trace him, and you will finde that his ruin first and last is from his Independence upon God. This first caused ; secondly, continues; thirdly, consummates all his misery. *Salomon* implies all this.

1. First, man of good is become bad; what's the cause ? he gave up God, and fell to his own wits.

2. Secondly, man is now desperately wicked ; there is no sounding of him; what's the reason ? he still continues and inlargeth his estrangement from God.

Thirdly,

Thirdly, man is now the vainest of Sec. IV.
vanities: the very source and seat
both, of all vexations. The reason.
He keeps off from God, and beats
out himself, with his own inventions.
So then view him either in the *en-*
trance of his unhappinesse, or in the *progresse*, or in the *close* of it. *All* is
hence, that he goes out from God,
and stands out to the last. His *turning*
from God began his misery, his not *re-*
turning to God perpetuates it. No
wonder, if it be mans case now; it is
the condition of all creatures, they
all stand by a manutention. The
strongest fall, if left to themselves;
as wee see not onely in *Adam*, but in
the Devils themselves. Nay, we find
it in man now somewhat healed and
regenerated. Though hee hath an
immortall principle in him, and a
better guard about him, then ever he
had, yet stands he no longer, then he
holds dependence upon God: let him
once step out from him, and stand
High-lone; down he comes and falls
as soon into a Guzzel, as into ano-
ther place. We see it, in blessed *A-*
braham, *David*, *Job*: In *all*, at their
best, and in their best. We might be

Sec. IV. infinite in proofes, but wee wave them sith the thing is clear to Reason : for,

Reas. 1. First, what is God whom man leaves, in this case ? he is *all goodnesse, all wisdome, strength, holinesse, comfort, life; not onely in himself, but to the creature.*

Psal. 43. 4. The joy of our joy, *Psal. 43. 4.* the

* **Psal. 36.** life of our life, * the strength of our strength ; lose him, and all is lost : Take away the sun , & where is light? the fountaine , and where is the stream ? the root, and where's the tree ? The head and heart, as it were, then what's any member ? Obstruct his influence for a time, what's an **Angell ?**

2. What is man ? he lives not in himself ; the procreant cause of his being is also the conservant, his *Esse & porro esse* is from God ; his being, a meer dependency. Take him alone, and he hath no bottome of his own ; but look how Christ's humane nature had its subsistence from the Godhead, by

Col. 1. 17. personall union : so hath man, by a spirituall union and dependence, **Col. 1. 17.** Join him with all the creatures ,and take in them to his succour,

cour, and they without God, are but Sec. IV.
so many nothings and cyphers ; now
put a thousand ciphers together, and
adde nothing to nothing, what's the
product but nothing? They must all
say, Strength is not in me, help in me.
Unlesse God hear the heavens, the
heavens hear not us ; and there's the
same reason of all the rest.

Nay, thirdly, we say more. When
man is once off from God, power,
justice, all perfection in God is not
onely removed from us, but is made a-
gainst us ; yea, all in our selves is then
against us ; wit, memory, strength, or
whatsoever may promise most ; yea,
all in every creature is against us.

Every thing becomes not onely
vanity, but vexation : not wind alone,
but the East wind ; a piercing, a
wounding reed, as well as a broken
reed.

Addē to this, that Satan by Gods
just hand for this Apostolie seifeth,
as it were upon all strayes, and em-
pty houses, as it is in the Parable. If
he can but a while part *Adam* and
Eve, hee makes sad work, but much
more, when he can sever God from
man, because man would be of him-

3.

4.

E 4 self,

SEC. IV. self, and not lean upon God.

Use I.
Note the
steps of
mans
downfall.

First, see the steps of mans downfall: he would needs be absolute the first day, a free-holder, and acknowledge no Supreme, at least would mend his tenure, and be free from all wardship, and homage, and so quickly outed himself of all. See secondly, our strange folly, whom long experience hath not yet made wise. Oh how impatient are wee still of any yoke! no bird so weary of his cage, no slave so weary of his bondage: no sooner bound Apprentices, but wee must be made free, like the Prodigal, in the Parable, weary of his father, and must bee presently at his own finding, till he had fooled himself out of all. We may see our selves in Israel; they could not abide within Gods mounds. They would not trust to an *Uncertain Moses*, or *Unseen God*: they would have one in sight, in hand; they would not go to God for every penny, and live from hand to mouth every meale, they would be at their own finding and carving, have wells of their own, flesh of their own, bread of their own, they would not depend upon Gods *Provision*, of a Judge or

Ge-

Generall: they would have a King Sec. IV.
of their own. Just so it is with us in
all passages of reliance and depen-
dence. Men will not rest in Gods
Auctority and direction. They will
superadde inventious of their own.
They will have more words, then
written words, Traditions, more Go-
spels then one, more Articles then
twelve, more Precepts then ten, more
Mediators; more Gods then one.
They wil not rest in Gods truth and
promises; take his securities and seales;
but *adde* more. They will not rest in
Gods *Wisdome* for time and particu-
lars. They are all for the bird in
hand, all for sense, nothing for faith.
Thus they say in plain English, they
will trust to themselves not to God.
So for the *Providence*, and point of
protection They dare not put them-
selves upon God : he is not strong
enough, wise enough : they must
shift for themselves, as sometimes *A-*
braham and *David* did. And in point
of *Provision* and maintenance, they
say as the childe doth : Mother let
me have all, be it meat, money, and
what else you can name, in mine own
hand, and in mine own keeping. Hence

SEC. IV. in *Matter of fact*, such scambling; men strain wits, conscience, all, to get all out of Gods hands into their own. Faith then no faith, If wit, if flattery, if back-biting, if lying, if hell it self will do it, they will have it, and say it was a good providence too,

Zac. 11. 5. as *Zac. 11. 5.* Hence in *matter of faith*, God would be alone in the throne, one God; we upon that account, refuse him, as the Senate did Christ, because he would be All or None: we must have (would you thinke it?) thousands of Gods, as Israel; in every City, at least one; God would be acknowledged the fountain of all

¶ Pet. 5. 10 grace, *¶ Pet. 5. 10.* Men will divide. Nature shall do somewhat: *Freenil* somewhat *Some hand*, or *voyce*, they will have in Election, Vocation, Justification, Sanctification, Salvation. They will be *partners*. As they can do nothing without God, so God little without them. God would have us own all to him, depend upon him for the first, second, third, fourth, every grace; yeeld him the author and finisher, the Alpha and Omega of all. We trust to our own provisions, habits, gifts, and would prevail alone

by

by our own strength : In short ; wee SEC. IV.
would not be confined to his wisdom
as onely wise, to his care, his meanes,
his houres, and times : but will shark,
anticipate, and either contribute, or
controll his proceedings, and call this
our wisdome. This the practise, now
consider,

First what a sin it is, thus to depose
God : for deny *Providence* and de-
ny *All* : and thus to deify our
selves. For to be independent, is to
be God. This is to be like Antichrist,
lawlesse ; like Satan, a Belialist, that
is, *yoke-less*.

xii.

Consider next, what a folly it is :
we commit two absurdities at once,
we forsake the fountain, for a bro-
ken cisterne ; we forsake the best com-
forts, and as *Jonah* faith, our own Jona. 2. 8.
mercies ; we leave Gods fire of di-
rection, protection, and consolation,
and walk by a worse light, our own
sparks, as *Isaiah* speaks, and so at Isa. 50. ult.
last lye down in sorrow. 'Tis a thing,
both base Jer. 2. 12. and bitter v. 19. Jer. 2. 12.
and certain forrunner of all misery and and 19.
confusion. Alas ! if we will be thus
done, we must bear our own sorrows,
care our own cares, lye under our

26.

SEC. IV. own burdens, as Rebells must, when they withdraw allegiance, and cease to be under protection. Whilst we go along with God we live upon him, stand and lye under his protection : but if we will be alone, God leaves us to ourselves, or sends us to our Idolls, as *Judges 10. 13, 14.* Think not this a small matter to go a whoring thus from God : 'twill cost a Saint dear; God will break his carnall confidences, *Jer. 2. ult.* he will make our Gods, our own rods ; punish us and our Gods together, as once he did in Egypt ; see this and be wise.

Use 2.
Repent,
and let
God be all
again.

Repent we of this our sacrilege, restore God to his Crown, give him the intire glory of his absolute power, wisdome, truth, all. Let him alone be wise, independent, and himself. All the strugling betwixt God and man, ever was about this point, namely, which should rule, and which obey ; which direct, and which submit. Now do him and thy self right, give all to him, leave nothing to thy self, but obedience, which is the portion of Inferiours.

This is applicable to three sorts of men.

Applied
to three
sorts of
men.

Repent, and let God be all again. 85

To those who went off with *Adam*, SEC. IV.

but are not yet come on again. Let I. Sort.

these understand themselves : they

stand guilty of an horrible treason

till they return : they are outlawed

and left naked of protection, of di-

rection, of life, of safety, of all ;

where they left God, they left all

their happinesse, and their way is

back again. Their ruine came by de-

serting God, & 'tis continued whil'st

a distance continues. Their work

therefore is to return ; First, for

Gods sake, who is their Lord and

rightfull King, and whom they have

infinitely offended. Were it but a

brother that had ought against them,

they should make to him, much more

to God, as *Luke 15*. Father I have Luk. 15.

sinned against heaven &c. Secondly,

for their own sakes, whil'st they run

from God, they run from their own

mercies and comforts, into a misera-

ble maze ; there's no end of erring,

the heart is restlesse. They are sure

of nothing, but fear upon fear, till

they come home to him. Being thus

in hucksters hands, they still be chea-

ted and vexed, and at the last, as

they have lived without God, so they

will

SEC. IV. will dye without God, which is the height of misery ; for to be without him, is to be worse then nothing.

Object. *Ob.* Oh ! but we have God in his Ordinances, Word, Sacraments, &c.

Sol. *Sol.* Tis true, God offers him there : but we have him not till we accept him.

Object. I, but we do that, we put all our trust in God, and expect all from him.

Sol. So we say, but if we do *wholly depend*, what means then so many inventions ? what the use of ill means ? what such adoring of Creatures ? so high thoughts when they smile, so base, when they frown ? so much fear when man, so little when God is offended ? Tis certain ; a naturall man is his own God ; he depends upon himself, his own wit, grace, friends, means, not upon God at all : & the Saints themselvs depend but little ; did they wholly rest upon God, they would be glad to please, they would not sleep, till reconciled, as Josephs brethren ; They would be even and settled in their way. That indeed is Repentance, namely, the change of your dependence, when you abhor all that is your own, and put

Repent, and let God be all again.

all upon God, do all to him, from Sec. IV.
him, and his principles : Here then
is the first work, *To give up creatures* ;
say : My bow, my horse, my money,
nay, my prayers shall not save me.
Salvation is of the Lord, not from
the creatures ; these you may use as
servants but, not as *Lords* ; amongst
them you may trust some men, with
a *moral* trust, but it must not amount
to a *Divine*, for fear of that curse,
Jer. 17. Iron heates not but from *Jer. 17.*
an heate put to it, the pen speaks no
comfort, unlesse some hand guide it,
some head prompt it : so think of all
creatures ; they cannot so much as
think of us, unlesse God mind them,
much lesse *pity*, and help us, unlesse
God give pity and help. He is the
God of all comfort ; there we must have ² *Cor. 1.2.*
it, or no where ; unite to him, and
close with him, and then thou art re-
stored.

Oh ! but I doubt he will not re- *Object.*
ceive me.

That's answered, in the Parable, *Sol.*
Luke 15.

Oh ! but I have stood out long, *Object.*
after Covenants, Sacraments &c.

That's answered, *Jer. 3. 1, 2. &c.* *Sol.*
Object. Jer. 3. 1, 2.

SEC. IV. Object no more: suspend thy comfort no longer by adjourning repentance; thou makest thy return hereby the harder; every step out of the way must be *unstepp'd* again.

2 Sort.

To such who are gone out from God the second time, at least in part, these revolts prove *most dangerous & least pardonable*. Thou hast bin once, as it were, burnt in the hand already; fear the second time: thou hast tryed both estates, now tell me, which is the better? the snow of Lebanon; or dirty ditches? the waters of Siloah; or troublesome seas? Tell me whether all the worlds injoyments be worth one hours communion with heaven: and when thou hast made use of thine own experience, lay down creatures; above all, lay down thy self: For there is nothing in us that can help us; in truth, nothing but what will hurt us, without God. We cannot so much as receive and enjoy comfort, so much as apprehend it, unlesse God give an apprehension; therefore deny self, and mortifie self. Say, I took my self for a God, but I am a devill: I thought my self wise, but I am a foole; I conceived my self.

self safe, when I had a little grace in SEC. IV.
my own keeping ; but I find that I
can keep nothing ; therefore hence-
forward I will despair of my self,
know no man after the flesh, have no
confidence in flesh, but bid adieu to all
fleshly hopes : and then plant thy self
upon God, there is no other bound or
bottome ; *Every gift, saith James 1. Jam. 1.*

17. *Every giving of that gift ; The 17.*
wife, continuance, apprehension, is all
of him, he is that principle which
communicates all. See nothing but
emptinesse out of him, and fulnesse
in him: therefore close with him by
knowledge, by faith, by love : do no-
thing without him, trust not thy self
in the least : take notice what a trea-
cherous nature thou hast, how bent
to backsliding, Hos. 11. 7. How far Hos. 11. 7.
thou art sunk into it, and gone
from thy self; how sweet God was
once, and the creature now ; how humble thou once wast, how disdain-
full now ; how once troubled upon
the least estrangement, and how now
thou canst live without God, for a
long time. And again take notice of
*thy speed : what thy *then* happiness*
was, what thy now deadnesse. And

so

SEC. IV. so conclude with the Church, *Hos. 2.*
Hos. 2. ult. I will return to my husband again,
 for then was it best with me.

Object.

Sol.

Oh ! but I am ashamed and afraid
 Answer, be neither ashamed or afraid of doing justice, of glorifying God. Think what *Samuel* said to *1 Sam. 12.* revolting Israel, *1 Sam. 12.* Think what God saith to backsliding Judah,

Jer. 4.

Jer. 4. Think of Christ's errand, who came to recover straies, and to save what was lost. Think of the Prodigal's entertainment, of our forgiving seventy times seven times in a day. Think of God's practise with other backsliders, and believe the prophets, whose work it is to bring thee back to God, as the expression is *2 Chron. 24.* And which is also the main of our repentance ; and that is usually expressed by our returning to God, and it stands much what in the change of principles and dependence, as before was noted : Therefore here sit down, make God thy All, and depend upon him for first, second, third, every grace.

3. Sort.

So much to the second sort, now to the third ; and they are such as stand in tearmes of dependency, but

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too loosely. I have two words to SEC. IV.
say to these.

First, let them hold that dependency they have arrived at, as their life. Let not wit put them off from depending upon Gods directions; nor pride, from submitting to his Sovereignty; nor unbelief, from closing with his promises; nor any change of times, from their constant adherence.

Tis, I confess, a very hard thing to hold close to God, in extremities; when the affliction and the triall is great, then to clasp about God is difficult, as *David* and *Abraham* witness: and no whit easier in much peace and prosperity, as we see in the same *David*, *Hezekiah* and others. In great divisions, it is a hard thing not to trampie and to warp aside, as we see in *Peter Gal. 2.* We are cast upon *Trying times*, times of Antichrists rage: and then depending graces, as Faith, Patience, and the like, are most seasonable. *Rev. 14. 12.* Our *Rev. 14..* care therefore must be to put off all self conceits, and hopes, and dependencies. We have in this case, but too much wit, strength, confidence of our own. But all our own must down: for

SEC. IV. for so much as there is of our own in us, so much there is of misery and deceit. Therefore be nothing in thy self, nothing in any creature, nothing in any Ordinance abstracted from Christ : hang the whole soul upon him ; be no wiser than Christ, no holier, no stronger than Christ. Make an entire resignation, and let thy dependence be absolute and universall for all grace, all counsell, all comfort. There is no other bottome or subsistence.

Quest. But when doth a man Depend upon God ? or what is it to Depend upon Christ ?

Sol.

1. First, to rest upon his word throughout in the precepts and promises.
2. Secondly, to draw and derive all our strength from him.
3. Thirdly, to expect all in his way ; and that is, in a subordination to his meanes, and in a community with his Church : for so he conveys himself to each member. Cut the branch from the tree, or the member from the body , there's no life , no growth, *Ephes. 4.*
4. Fourthly, in all the meanes , use them, but trust him : take up the care of

in duty, leave to him the care of suc- SEC. IV:
cesse.

Secondly, let them strain towards 2.
a further communion; for the best
of our hearts hang too loose from
God as yet; We are apt, with *David*,
to look to the right hand, and to the
left, and to be catching at every sprig.
We look upon the world, as if it were
as full of Gods, as the Roman Senate
was said to bee of Kings. We deifie e-
very creature. Nay, the truth is, eve-
ry man would bee his own God, his
own Christ, his own holy Ghost, and
rather trust himself, then look out to
God. This wickednesse must be re-
fisted, and this must bee our study,
To remove the creature further from
us, and to say still with *David*, *It's*
good for me to draw near to God; and
conclude, that if it be best, to come
nearer to him, it's best also to keep
our selves with him, to do nothing
without him: nay, if it were possi-
ble, not to breathe without him, as
Ignatius somewhere.

73. *Psal.*
ult.

Lastly, see for thankfulness Gods
unspeakable mercy to us, and that in
many respects.

First, in that he would not lose us
when

Use 3.

1.

SEC. IV. when we were loose from him, as men use to do; Let him goe, say they, when a man will not trust them. If he would have put himself upon me, I would have stuck to him, and provided for him, but sith he will be of himself, let him shift for himself. Thus men; but not so, God: though we would part with him, he will not lose us; but seeks us out, and takes us off, from our own bottomes: and this (were it but onely thus much) it were a great mercy, though it cost us some trouble. When a bone is out of place, it is a favour to set it, though it cannot be done without pain. Though God stop our way with thornes, yet if thereby he brings us home to himself, the mercy is great. And therefore look upon this as such, when God, as a father, takes home his bankrupts, takes all out of our hands, more then the duty of dependence, and will trust us neither with soul, nor body, nor estate, nor any thing else. This is one mercy.

2. But secondly, there is more in it then so. God provides a new bottom; creates, as it were, a new Tenure. Commits us to Christ, and Christ

Christ
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Ghost
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feares
94. 18

Christ commends us back again to the Father, and both to the Holy Ghost sealing us ; and all make it their joint work to secure soul, body, estate, all here and hereafter. This is glorious mercy , here's a blessed change , a secure estate. God ingageth for thy self, for thy seed, to all eternity : Interest thy self in him, and there's an end of all thy cares, feares , doubts, perplexities , *Psal.* 94. 18, 19.

S E C T. V.



SECTION V.

Man loose from God is restlesse
in his wayes.

ECCLES. 7. ult.

*But they have sought out [MANY
INVENTIONS.]*

VE come now to the last point.
They have sought out *many, &c.* [inventions] say we : and
the inventions are not few, which are
discovered in the rendring of the

* *Ratiocinia*, saith Jun.
Questiones infinitas,
saith the Vulg.

Cogitationes vanas.
Vatab.

Computationes. Pagn.
Cogitationes. Montan.

Cogitationes magnatum, saith Lodo. de
Dieu.

λογισμὸς πολλὸς.
Sept.

Πολυπραγμοσύνη.
Symmac.

*Cogitationes alienas à
recto.* saith Merc. &c.

words, * *השׁבוגוֹת*. Our
own translation , being
full enough, and suitable to
the scope, we shall rest in
that, and for the matter,
take notice of mans pro-
gress in evill, when once he
is off from God ; he works
himself out of all, he hath
his devices, hee hath *many*
of them ; hee seeks, and
seeks again, and yet a-
gain even unto infinitness.
Whence we observe,

That

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busie,
and tir

That when a man is once *loose from* SEC. V.
God, and left to himself, he becomes *Distr. 5.*
restlesse and endlesse in his own wayes. Man once
It fares with him, as with the Sea-
man, or wayfaring man ; when once
he hath lost his rule and directions,
and is out of his own knowledge, he
is, as it were, in a mist or maze, walks
the round, now backward, now for-
ward, now on this hand, now on that,
still in motion, and that swift ; but all
to no purpose. It will not offend
you, I hope, if I compare him to the
Poor Spaniell, which hath lost his
Master : he cries, and stands, he runs
and stops, he smels and searcheth,
now on this, now on that side the
way ; but knowes not where he is,
nor when to make end. It's much
what so with man, Trace him from
the first to the last, so soon as ever he
went off from God, he began to rove
into a world of devices : and herein
worse then the spannill, which runs
to find his master, but man runs *from*
him, as we see *Adam* hides himself,
palliates and transferres his fault,
patcheth up a poor covering, and is as
busie, to no purpose, as his then parts
and time would give. *Passe from him*

SEC. V.

to Cain his son ; so soon as he went out from God, he became a Rover, and both himself, and his children fell to inventions, some whereof God hath turned to mans good. After that, Ambition came in, and then Oppression, and what ever else was naught, as a learned man discourses.

*Grotius; de
Iure belli
& pacis.*

*V.Varro in
Ang. de ci-
vit. dei.* And all along, as the world was peopled, so shops and forges were increased. In the end mans self was multiplied within himself, in one you had a thousand. Gods were multiplied, for one there were thousands. Religions and worships were multiplied, for one Temple, they built many, as *Hosea* notes; for one *Jehovah*, Idols innumerable in every City, in every furrow, in every house, river, wood, place, Gods without number.

Jer. 2.

And for practicals, it were infinite to particularize; Men were as wicked, as they could tell how to be, as God complaines of his once people, *Jer. 2.*

Come down to the time of Christ's Incarnation; how many religions were then in the world? how many inventions on the Church, brought in by

by Pharisees, Sadduces, Essenes, and Sec. V.

I know not whom, since that, how many amongst Jewish Rabbines? how many amongst Heathenish Gentiles? still, still, as men declined from the truths of God they added of their own; see it in the books of Scripture, in the Sacraments, in severall confessions and models of religion, in worships, in Liturgies; How did they, who would be thought the chiefest Church-men, beat their braines about *new ceremonies* and formes? one Pope addes this, another that, and every one something, till the Church was surcharged. What should we speak of Heresies, and uncouth opinions? how have the Catalogues swell'd in our hands? *Epiphanius* mentions some *Austin* more, and after him, more and more in every Age. Nay, the Apostle in his time, speaks of *endlesse strifes* and disputes, of many spirits, of different doctrines, which since have swarm'd beyond all account. There is *invention* upon *invention*, inventions new to confirm the old: new *Additions*, and new *Editions*, and what not? Now the Reasons of these endlesse Mazes and pursuits, are many.

Sec. V.

Reas. I. God is the Boundary of all things; in him, and no where else, the soul finds rest. There's light enough in him to fill the understanding: Goodness enough to satisfie the soul: Authority sufficient to command the conscience and the whole man.

2.

And, secondly, man hath no *consistence* of his own: that which is said of fluid things, That they cannot bound themselves, is true of Man.

3.

Again, he is *too unruly* to be held in by any but God; no mounds but Gods mounds will hold them in.

4.

Addē to this, that he is now *made up of Ignorances*, errors, lusts; and though truths and virtues have their bounds, yet these have none.

5.

Again, he is *restlesse*, as the needle jogg'd aside, till he faceth God: he finds all imperfect, that he deales in; and so must piece and patch up things as he can. He is made up of *Busie principles*, and the more busie because now distempered, and as it were feverish, and hence he runs like a Clock out of order; he is unwearyed in his own way and inventions, and is still adding, as in *Mic. 6. wherewithall shall we come before God?*

wanders irrecoverably : why. for
Sec. t V.
God ? will rivers ? will thousands serve the turn ?

Yet further, he is unsatisfied in all that he can do, like the swift dromedary, still traversing her wayes, *Jer. 2. 23.* hurried up and down with guilt Cain-like, in the Land of Nod.

Besides all this, when he is empty of God, *Satan seifeth* on him ; acts him beyond himself ; fills him with a spirit of fury , of giddiness, and all hellish lusts, feares, objections, scruples, and such like trash, which multiply like so much vermine.

For Information ; To what a passe *Use I.*
man is now brought ? he is blind, yet Admire
and be-
waile this busie like the Phrantick ; then wisest, when he is worst of all : he must now be no lesse then a God : he is nesse, able to make a God of his own, a worship of his own, a conscience of his own, a Bible of his own ; weary of nothing but of dependence and confinement. Never was bird wearier of a Cage then he of Gods mounds ; then most impatient, when he is not left to himself. See it in all the passages of his life.

First, In civill affaires ; he must *I.* In ci- have no superiour : A servant in one *vill af-*

F 3 *faire.*
year

102 Admire and bewaile this restlessness.

SEC. V. year grows weary of that yoke; Marry he must, he must be of himself, else no bargain. The little apprentice before he hath worn out half his time, must buy his time, set up of himself: and thus it is, for the most part, with all inferiours ; they are weary of all Government, like Israel of old. God himself could not please them ; they must have another King.

2. In spirituall.

Secondly, in the spirituall regiment; where shall you find a man almost that will submit to any spirituall government ? What should I speak of mens carriage towards their Pastors in that relation? they wil not yeeld to God himself. For the purpose. God would stand alone, and be sole commander Saviour: Man would share wth him. God would be the Only Law-giver: Men would put in somewhat into his Lawes. God would be Onely worshipped : Men will not sit down by this , but they will have some hand in all his dispensations. We see this every day both in *Doctrinals* and *Practicals*. In the first ; How do men sweat to divide with God ? If he bring Grace, they'l bring will. If he offer a match with his Son, they'll bring

bring some portion. Whither tend SEC. V.
all the points of Popery, Arminians,
Socinians, Anabaptists, but to this,
To take us off (in part at least) from a dependency? So in practicals, whether work or wages be considered, God would have us live by *faith*, that emptying grace; we are all for *sense*; he would have us be *beholding to Christ* for all; we will *warm ourselves* with our *own sparks*. He would have us stand to his allowance and maintenance, we will shark, and sift for ourselves, and fear that God will be to seek, if we did not help him out with our supplies. All this while, see what becomes of our wit, and how ill we provide for our selves. First, we forsake the fountain, and our own mercies. Secondly, we imbrace lyng vanities. Thirdly, we throw our selves into a world of perplexities: and lastly, pull upon our selves that curse of curses, to be left to our own counsels and inventions.

Of Instruction. Is man thus endlesse in his wandrings, when he is once left to himself. Then first, *pitie your children*. They go astray from for their the wombe, and the longer they go *children*.

Use 2.

Double
instruction
to Parents

SEC. V. in their own wayes, the more work, and misery do they create to themselves. You may think perhaps that wedlock will tame them, time and experience will teach them: but that's your error. The *longer they live*, the *more inventive* they will be, &c. ful of crotchetts. Stop them betimes, and be as mercifull to their soules, as you be to their bodies. If a limb be crooked, you will seek to straighten it, whil'st it is tender. If a bone be broken, you will not say, Time will work it out: You'll rather say; Alas! the childe will be a cripple all his dayes, if he be not timely look'd to: Think the same for their soules; They are quite disjoynted, and their faces look the wrong way, do your best to set them right: at least bring them to Gods bone-setters, who may restore them. *Gal. 6.1.*

2.
To Pa-
rents for
them-
selves.

Secondly, *your selves*; and the greatest mercy you can shew to your selves is, To go from your selves to God again. If a man will be ruled by his own reason, by his own conscience, or rather fancy, he shall never have done; he will work himself out of his own Gears, run himself quite off

Go again from thy self unto God.

105

off his own legges. Therefore SEC. V.
say with David, *I hate all vain inventions.* They are all vain, and I have Psal. 119.
chosen thy statutes, O Lord. The 113.
way is plain, simple, even, if we would
follow it, as God chalkes it out; To
us, (saith the Apostle, in matters of
faith) there is but One God, one Lord,
one Master, one Law-giver, one faith,
Once given to the Saints, once for all Jud. 3:13.
delivered in clearest Scriptures: Here
stick, upon these plain principles, and
decline inferences too farre fetcht in
point of practise, the directions are
very clear. I write unto you, saith
John, that you sin not; we must plant
that resolution in our hearts against
all purposed sins; next, if we do sin
besides purpose, make up the breach
quickly. We have, saith he, an ad-
vocate with the Father. Go to him, fol-
low his counsell, in recruiting our
selves: give glory to God in a way of
Confession; give right to man in a way
of Satisfaction; and then for the fu-
ture, If yee know, saith he, that God
is righteous, then know too, that eve-
ry one that doth righteousness, and
none other, is born of him, 1 John 2:
ult. Here's a plain way; now make

F 5 e now

Sec. V. now bounts, nor strain wit to find evasions. In matters of Doctrine; strive not to bring opinions to our lusts, and make the Word speak what **sin** would have it : make not Scriptures servants to our interests. So in matters of life and conversation; hold to the rule, *Sin not*, saith John. Spare inventions,

Object. True : sin not, unlesse *necessity* dispenseth ; but God will have mercy, not sacrifice; I must not sterue my self and my children. Sin not, true : if it be *simply* and intrinsically evill ; but this that I do, is *not sin in me*, sin in this case. So in the case of repentance ; nothing more plain. Repent, say the Prophets; Repent, saith Christ; Repent, say the Apostles. I acknowledge it, but *what is it to repent*? a man may be too legall and slavish. I'll to Christ, and what needs more? Say, I have offended my neighbour. If Christ forgive me, he must forgive me.

Sol. No, saith Christ, you must, to **Mat. 5.23;** your offended brother too, else approach not my Altar. Here stay, hear Christ, not wit ; that will have twenty Pleas. It was no wrong, It was but just, It is not against charity,

Who

Who can tel whether he be a Brother SEC. V.
or no ? or, whether in discretion this
be the best way , all circumstances
considered ? So again : *We must be*
righteous as he is righteous; *We must*
do as we would be done by; that's the
Royall Law: yeeld to this rule, which
very Heathens have yeelded to ; and
cast not a mist before thine own eyes;
make not thy self beleeve, that thou
would'st be so used thy self, onely be-
cause thou would'st have a license to
abuse another.

It were infinite to prosecute all
particulars. Beleeve it ; there will be
no end of wandrings of fears, doubts,
thoughts, till we come in to God. If
a man will beleeve himself and give
way to his own guides and principles,
he will never be quiet: therefore give
a flat deniall to them all ; by name,

First, to *self-reasonings*. A man
would run himself quite out of breath
and become mad with reason, if he
will exalt reason above God.

Secondly, to *unmortified lusts*. They
will hurry a man into all precipices.

Thirdly, to *a scrupulous conscience*,
which knowes no end or mean, till it
hath wrought out it self, and wearyed

the

Sec. V. the soul, as it befell a poor soul, whose name I conceale, who first made conscience (and that justly) of blessing food before received, and then yeelding to some scruples came to this. If I must blesse God for every meale, why not then for every second course of dish coming to the Table: and if so why not then for *every bit* eaten, and *every drop* let down: and if I must do so in case of meats and drinke why not in *all other things* whatsoever, and thus that poor soul made life it self a burden.

Fourthly, to *mans example or authority*, especially when it is countenanced with *seeming sanctity*. If a man make man his guide and his rule where shall he stay? or which man shall he follow? Rather follow true Guides: that is to say, Give up thy self to Christ with true light, 1 Pet. 2: 25: next, make use of thy present light, whether of nature, or of Grace; and next, shut not out any light offered, but receive all thankfully and humbly. Yet further: hold to the *True Rule of Scriptures*, and there, first to the Fundamentals, to plain places, to the literall sense, where no incongruity

gruity will follow upon it : and for SEC. V.
principles ; make neither more nor
fewer then the Word makes ; onely be
true to such : and for inferences and
deductions, though they cannot be
simply ejected, yet take heed they be
not too farre fetch'd, or too much
strained.

Lastly, if the case be so with us, *Use 3.*
that the further we depart from God
the worse we be, and the more we di-
vide like a river, when further from
the fountain, or like hayle shot, the
further it goeth, the more it scat-
tereth: Then blesse we God for cal-
ling us in, and giving a stop to these
our wandrings.

Blesse God
who gives
a stop to
our wan-
drings.

Herein hee seales up a world
of love; for first, when would we e-
ver come in again of our selves? ve-
rily, as a rebell once gone out, is so
farre from returning, unlesse pardon
and grace fetch him in, as that he
runs further and further, strengthens
himself in his wickednesse, studies ar-
guments to palliate his sin, and to
maintain his cause against his Sovre-
aigne : so it is here; when would *A-*
dam, either father or son, have re-
turned, unlesse God had laid hand
on

Sec. V. on him? when would the lost groate or the lost sheep have found themselves, if God had not first found them? men may talk of works preparatory, of, I know not what, congruities, improvements of naturals, and such like wonders; but till God put forth his creating power, and hold forth his Golden Scepter, a wolf will as soon turn sheep; a Blackmore, faire; a devill a Saint; as sinfull *Adam* a convert. And therefore for this mercy, blesse God.

2. Yet this is not all. What a mercy is this that God takes us off from our minting and coyning new, that is, false money every day? our forge is ever going, and going the wrong way. We do not study to finde out new truths, new duties for practise, nor new faults hypocrisies, backslidings, errours, for *humiliation*; but new opinions, forms, questions, wayes tending to strife and *contention*, to profanenesse, and loosnesse, so that *Africa* it self did not more abound with monsters, then we naturally do.

Now herein Gods goodnessse is to be admired, that whilſt we are hatching one unhappy brood or other,

he

he is contriving our return and safe- SEC. V.
ty, and in his time takes us off by de-
grees from these principles of ours,
wit, fancy, deluded conscience, lust,
sense, and the like; which are suffi-
cient to trouble our selves and all the
world.

And in the third place, What a
mercy is this that he meets with this
our wildenesse and mounds us in? 3.
how many banks, and railes hath he
set about us? Magistrates, and heires
of restraint, (as they are tearmed) in
the State. Pastours and Teachers in
the Church. Parents and Masters in
the family. Brethren and helpers in
a cōmunity. And above all, set-
led us upon two never fayling foun-
dations, Doctrinall, the Word truly
translated, and soundly expounded to
us; and Personall, the Lord Christ,
who is made our Guardian, our
Guide, our Prophet, our surety; who
is so faithfull, that he will never faile
us; so full, that in him our soules
shall find ease and rest, and be secu-
red from starting, if we will put our
selves under his yoke, *Mar. 11.*

And now we are fallen upon the
next estate of man, viz. his Restau-
ration

SEC.V. ration in the second *Adam*: and of this we shall say more, if God shall please to give health and opportunity. In the mean, we shall (if God willing) speak something in the generall, leaving the particulars touching Christ's person, natures, offices to some other time, as we shall see cause and finde leisure.

An end of this Text in
Eccles. 7. ult.

SECTION VI.

Saints by Christ are in a very happy estate.

Rom. VIII. I.

There is therefore now no condemnation to them which are in Christ Jesus, &c.—

WE have look'd upon man in a double estate: we have seen what he was in God's hand, what in his own. Now we are to enquire what he

he is in Christ's : These words will SEC. VI.
give us a generall hint thereof.

Where Three things must be done,
(if we do well.) First, the order;
Secondly, the meaning ; Thirdly, the
use of the words must be found out.

For the first, they come in by way of Order of
Inference, that's confess'd. But ^{the words.}
whence they are inferr'd, is the que-
stion.

Bellarmino, I remember, knits ^{De amiss.}
them to the 7th Chapter, especially to ^{grat.} &c.
those words. [*Not I, but sin, &c.*] l. 5. c. 7.
and his conceit is this. There the A-
postle had proved lust, i. e. residen-
cies and dregges of *Originall sin*, to be
no sin, and here he concludes, There-
fore there is no matter of condemna-
tion in Saints. But this cannot stand.
For, first, the conclusion is too wide
for the premises, if they were true;
since other sins may damne, though
Originall sin did not. Secondly, the
Premises and ground are not true.
Paul doth not say, That concupi-
scence and the reliques of *originall*
corruption are no sins ; he saith the
contrary, over and over in that Cha-
pter, in so much as *Arminius* cannot
believe, that what he saith, can agree
with

SEC. VI. with a sanctified estate. As for that verse, [*not I, &c.*] the Apostle doth not dispute, whether there be sin or no in him, that he yeeldeth, but from what principle that sin comes; from a principle of flesh, not of grace. Let's set by this then. *Ames* knits these words to the fifth Chapter. Others to the seventh. *Others*, best of all, as I conceive, to the whole discourse foregoing. The Apostle having proved our Justification by grace, or faith, or Christ, which upon the matter come all to one, and taken off some objections, and absurdities in the 6th and 7th Chapters, which might at first sight seem thence to flow, he now like a good Artist sums up and infers the main conclusion; as if he had said. Now then since 'tis cleared that Christ is a ruits as well as *Adam*, and as full of life as he was of death, and puts forth this life effectually to free us from all manner of deaths, it hence followes, *Therefore there is no condemnation to them that be in Christ.* This the order and cohærence.

Now for the words; what's meant, in the first place, by condemnation?

Here

Here we divide again. The Popish SEC. VI.
sense is this, There is no matter con-
demnable, nothing worthy conde-
mnation in Saints. This sense we can-
not receive, for then it will follow
that there is nothing worthy absolu-
tion and pardon in them : Then were
they free from all sin, for sin, as sin,
is deadly, c. 6. at least free from all
mortall sin, which the state and sto-
ry of *David*, *Salomon*, *Peter*, and
thousands more do sufficiently con-
fute. This therefore must not be it,
What then? The word imports a con-
demnatory sentence, as *Mark* 10.33.
and elsewhere. There is none such
abides the Saints, the law is dis-
charged, and disarmed of its con-
demning power, as to Saints, they
are removed from under it ; the law
borrowes its condemning strength
from sin, and that's taken off as to
the guilt and power of it ; as the A-
postle after speaks. *It is Christ*, faith
he, *that justifies, who shall condemn?*
so then the beleeving Saints are pas-
sed from death, they come not into
condemnation. Some objections are
made by the Jesuits against this inter-
pretation. But 'tis not worth while

to

SEC. VI. to dwell long upon them.

Object. First, This were to make the Apostle to speak absurdly. There is no condemnation, no hell to living Saints ; who knowes not this ? whil'st I see them upon earth, I am sure they are not actually condemned in hell.

Sol. Answer, the Saints, (notwithstanding this Jeer,) find it work enough to beleeve that they are not under the condemnatory sentence of the Law : and he mought, if he had pleased, see a wide difference betwixt *Sentence* and *Execution*.

Object. I but, If Saints have sin, they must needs have guilt, and that merits damnation.

Sol. It doth so ; therefore are they freed in Christ, and of *grace* not of merit.

Object. I, but sin, and guilt, and punishment cannot be severed.

Sol. True, not for merit, yet they may in the execution ; and if they be inseparable, why do they in their doctrine of humane satisfaction sever them ?

Object. I, but shall we impute falsehood to God ? will he say there is no sin in

Saints,

Saints, when there is ?

God doth not say there is no sin in them, no desert of death, that's their saying, God onely faith , that for Christ's sake there is no execution or ~~actual~~ condemnation of them.

Why but then, what's the ground *Object.*
and reason that no condemnation passeth upon such, and of what extent and latitude is this proposition? reacheth it to all under the Gospell, since the covenant of Grace?

To all *in Christ*, to all as are in him, as once they were in *Adam*; that is to say, to all that are branches of him, and members of that body whereof Christ is head, and a principle of life : For to be in Christ, (to touch that by the way) is not onely to be united to Christ by knowledge, so that we be in the faith, and Christian Religion : but that we be incorporated into him, by faith and the spirit, united to him in love and life, so that we have our subsistence and dwelling in him, *1 John 3. ult.* He that is thus in Christ is passed from death to life, he comes not under a sentence condemnatory, *John 3. 18.* and *5. 24.* he shall sit on the bench in *the*

S E C. VI. the day of Judgement not stand at the barre, there to be arraigned ; but why all this, because they walk after the spirit ? So indeed our Countrey man *Stapleton* would have it , but that's against the whole discourse of the Apostle in the foregoing Chapters, & that were to confound Law, and Gospell. The Text doth not say, there is no condemnation , because they walk after the spirit; he meddles not now in the conclusion with *the causes of Justification*, those he handles elsewhere, some before, some after, but now he is upon *the subjects*, and persons justified, and tells us in this place, not why they are justified, but who they be, and how qualified ; or if you will, the cause or ground of their freedome is upon this account, because they are one with Christ: the evidence and proof of this, because they live under a new guide or Law, walking not after the flesh, but the spirit. And thus for the words. Now the result hence is this.

Doct.

*Saints by
Christ, are
in a very
happy
estate.*

Saints in Christ are in a very happy estate and condition. That's our Point, Our renewed estate is as good in Christ, as it was bad in Adam. It is not

not for nothing, that Saint Paul SEC. V J. makes this his highest ambition to be all in Christ, and nothing out of him, Phil. 3. 9, 10. or this to be the highest honour and commendation to be styled *Saints in Christ*, Phil. 1. 1. *Brethren in Christ*, Col. 1. *Churches in Christ*, in his first and second Epistle to the *Thessalonians*. This the highest dignity the best seniority; *They were, saith Paul, before me in Christ*, Rom. 16. 7. and 11. Our Saviour himself makes this the main of his Ministry. First, to call men to him; then, to perswade an abidance in him: and to this very end hath established an everlasting Ministry that thereby men might be *called into the fellowship of Christ*, 1 Cor. 1. 9. Nay, and into the Glory of Christ, and his most glorious priviledges, 2 Thess. 2. 14. Now that our condition is not more desperate out of Christ, then blessed in him, will further appear. If we consider this estate, either singly or in way of comparison. To begin with the latter.

First, Adams estate in innocency was (as we have heard) a very rich and glorious estate, he was heire of all

1. In comparison of others.

II.

SEC. VI. all the world, held all of God immediately, he was in the actuall possession of all required Graces, and had in himself a power of perpetuating his estate in Fee simple upon himself and his for ever : a faire estate, but the short of ours now. *Adam* had not as good the heir himself as we have, had not selves so near an union with God as we by Christ ; he had a good *Land-lord*, but not a *Father* by marriage ; nor had he all that security and warrantise, against all pretenders and claimers that we now have : he held God by the hand, but consider God holds us. To say nothing of another life in heaven, which whether *Adam* heard of, is more then we can tell.

2. Secondly, the holy Angels in heaven, are doubtlesse in a very good condition, their estate is free, glorious, sure, yet ours in Christ our head, exceeds theirs. They are servants ; we are members, they are the friends of the bride-groome, we look up the bride, they have their personall glory and life, but we the same for substance with Christs; *Job. 17.* They are near to Christ in place and employment, but not so near as we, who are

are in a very happy estate.

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we are flesh of his flesh, and bone of his **SEC. VI.**
bone.

Thirdly, the Saints now in heaven, 3.
are in a blessed state, and for time
have gotten the start of us; yet for
the substance of the matter, we have
not as good, as sure an estate as them-
selves; the difference lies in this, they
are seised of it in person and in part,
but we in our proxy and head Christ; there
we also sit, *Eph. 2.* neither shall they **Eph. 2. 6.**
be perfected till we come to them.

Now then to close this comparative
consideration, If our estate in many
things exceeds Adams, in some things
the Angels, if for the main we hold
place with the soules now in blisse,
having the same both heire and inhe-
ritance, our estate is certainly good;
Adams was good, the Angels better,
the Saints best, and the Saints is ours
or the substance of it.

Secondly, This further appears if we survey the thing in it self, and consider
we look upon it in the causes of it. Se-
condly, in the subjects, or possessors
of it. Thirdly, in the privileges, and
benefits of it.

For the first, it is an estate of Gods for the
own making. We are, saith the causes of

G Apostle, it.

SEC. VI. Apostle, of God in Christ, *1 Cor. i. 30*
 and for us is Christ, of God, made
 wisdome, righteousness, redemption
 all. It pleased God out of the riches
 of Grace to take counsell with him-
 self alone, how to make man, as hap-
 py, as man needed to be. And where-
 as before, though he had a vast estate,
 yet was he wider then his estate, and
 thereupon step'd over his bounds;
 he was pleased to resolve upon an
 estate larger then man, even his own
 estate, Glory, Joy so farre as commu-
 nicable, and enters him upon that
 even upon his Masters Joy, as it is in
 the Gospell; and Glory, as it is in

2 Thess.
2. 14.

2 Thess. 2. And whereas man was no
 at first himself, but as they were once
 used to speak of such as were unde-
 Covert without head, God resolve
 now upon a head and Guardian
 Christ, and the conclusion is, Christ
 should pay all and have all. Hereupon
 the Father gives the Son, the Son
 gives himself to purchase an estate
 and to instate us in it. Now con-
 sider what price the Father set upon
 that his Son, the Son of his love, an
 thence inferres the greatnessse of the
 estate; for what loving Father will
 pa

part, with the life shall I say? nay, with SEC. VI.
one limb of his childe for a whole
world? why, Saints in Christ have such
an estate as God was content to re-
deem with the bloud of his Son; a
precious purchase, and therefore a
precious state. Consider also Christ
and his worth. He lookes upon the
estate, when it was to be purchased;
and when the matter was propoun-
ded to him, and surveyed by him, he
was willing to sell himself to his skin,
to his soul to compasse it: now cer-
tainly, that state must be very glori-
ous that hath God for its founder,
God for its purchaser, God for its
price.

For the subjects and heires of this,
estate to speak them all in one, it is 2.
Christ mysticall. First, Christ, the heir apparent of all, the Kings eldest, the Kings onely son. Secondly, Christians, that is, the Church in one body, the Kings onely Daughter, upon whom this state is settled, by way of Joynture shall I say? or rather, Dowry: now when the King of Kings shall drive a match between his onely son, who is heire of all, and his onely daughter by adoption, (as the

G a son

SEC. VI. son by nature) as once he did between Adam and Eve, and settle both worlds upon them, as he did the first upon Adam, how can it be but that the estate will be very rich, and every way full? And that will appear yet further to you, if you consider the last things, viz. The privileges and properties thereof.

3. First, it is a spirituall estate, it lies not here in the dirt, as Adams first estate did, it lies in light, *Acts 26.* it

^{1.} *Acts 26.* ^{2.} is undefiled, as Peter speaks. And upon that account the more excellent, because it is so spirituall; for, of ^{23.} things, spirituals in their natures, are best, as most nearly approaching the best of all.

2. It is a free estate, a created tenure whereto none can pretend, free from all incumbrances, all forfeitures, decays, impositions, endowed with all immunities: here is freedome from the Law, in its rigour, curse, irritation, sting; though it remain in its directive, and desective, and corrective use, yet its destructive power is taken away; there is no condemnation, saith the Text. Freedome from wrath, Satan, sting of conscience; in a word, from

from all bondage. We were indeed SEC. VI.
formerly in a state of vassallage, but
the Son makes us free, *John 8.* Job. 8. 36.

Thirdly, it is a *full estate*; in Christ
we are *compleat*, Col. 2. Yea, with
the Son God gives us all, Rom. 8. all
things are ours, all persons ours, be-
cause Christ is ours, and Christ is
Gods, 2 Cor. 3. ult.

It is a *firm estate*. All is everlasting,
unchangeable, unmovable, unfading:
all heires, Joint heires, with Christ.
If the state stand good to him, it will
to us: *We shall speed as he and the*
Father speed, Job. 17. Now the Son
abides for ever, and the Daughter abides
for ever, the estate dies to *neither*,
and neither to other. We are
heires as of the things promised, so of
the promises themselves, Gal. 3. ult.
estate, and writings are all made over
to us: by Christ we have right to all;
in and with Christ, we are in the pos-
session of all, in his right, and in our
name, livery and seisin are given and
taken. Thus you see the state.

Now if you ask me a reason, why *Reas.*
God hath settled such an estate upon
us, us beggers, us bankrupts, us tray-
troures? I can give you none other

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formerly in a state of vassallage, but
the Son makes us free, *John 8.* *Joh. 8. 36.*

Thirdly, it is a *full estate*; in Christ
we are *compleat*, *Col. 2.* Yea, with
the Son God gives us all, *Rom. 8. 32.* all
things are ours, all persons ours, be-
cause Christ is ours, and Christ is
Gods, *2 Cor. 3. ult.* *3.*
Col. 2. 10.
Rom. 8.
32.

It is a *firm estate*. All is everlasting,
unchangeable, unmovable, unfading:
all heires, Joint heires, with Christ.
If the state stand good to him, it will
to us: *We shall speed as he and the*
Father speed, Joh. 17. Now the Son
abides for ever, and the Daughter abides
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heires as of the things promised, so of
the promises themselves, *Gal. 3. ult.*
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in and with Christ, we are in the pos-
session of all, in his right, and in our
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taken. Thus you see the state.

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God hath settled such an estate upon
us, us beggers, us bankrupts, us tray-
trours? I can give you none other

126 *Motives to come to Jesus Christ.*

S E C. VI. then what the Apostle hath given me,
2 Thess. 1. 2 Thess. 1. the motive is, meer grace
12. in God through Christ ; the end, that
Christ may be glorified in us his bo-
dy, and the fulnesse of him, who is
the fulnesse of all, *Eph. 1.* ult. and to
be admired by us to all eternity. Or,
if you will have it in Christ's own
Luke 12. words ; It is the *Fathers* pleasure to
32. give this estate, which is sometimes cal-
led an Inheritance, sometimes a King-
dome, a glorious kingdome, an hea-
venly kingdome ; Gods kingdome ;
Christ's kingdome ; The Saints king-
dome. We will say no more at pre-
sent, though much more might be
said touching the excellency of this
estate in the immunities and preroga-
tives thereof. We come to Appli-
cation.

Use 1. For those who never yet closed
To be hap- with Christ, these must be exhorted,
py, come as they love themselves, to come to
to Christ. him. For Motives. Consider, *First*,

I. the necessity of so doing. Not onely
in regard of his precept, Come to me,
all ye that are heavy laden, &c. but
in order to themselves ; for, no Christ,
no inheritance, *Gal. 4. 28.* Without
Christ no life. They dye in their

sins :

sins : he that hath, saith *John*, the Son SEC. VI
he hath life onely, he that hath not
the Son, hath no life, 1 *Job.* 5. 12. He
is the Ark, without which there is
nothing but death; he is the City of
refuge ; you dye, if you fly not thither.
Adam leaves you under sin,
sin calls for Justice, and Justice will
pursue you to the Gates of that City.
Ocher remedy there is none, the *second Adam* was onely able to remove
the hurtfulnesse of the *first*. There
must be *Adam* for *Adam*, as there
was serpent for serpent in the wilder-
ness, covenant for covenant, grace
for grace. I know some men talk of
another passage discovered, and o-
pened to heaven : But as *Paul* said in
another case , though there be Gods
many, and Lords many , yet to us
there is but one : to us in the word ;
to us in this Hemisphere of the Go-
spel there is but one way made known,
one Lord, one *Jesus*, one living way ;
and in this sense also living as well as
in others, that it never dyeth or
changeth. What secret wayes the
Lord is pleased to betake himself unto,
we are not to inquire into ; our
rule of faith is not Gods prerogative,

128 *Comers to Christ, sure to be accepted.*

Sec. VI. but his will revealed in the word. Let us submit to this rule, and suffer our selves to be convinced by the Gospel, that there is nothing but sin, and guilt, and death, and slavery, and hell, out of Christ, but he alone is our life, our way, our truth. If we come to him, he *casts out no man*; if we come not, we *cast away our selves*.

2. Consider the possibility of recovering our selves, and our estate, if we come to him. Herein man in his lost estate is beyond Devils. Christ hath made him capable of Salvation. He came on purpose to recover him lost, to redeem him sold, and forfeited; and by the Gospell to bring again to light, what was banished and buryed, to wit, life and immortality. That's his businesse, and hereunto he is all-sufficient, perfectly able, as the A-
Heb. 7.25. postle faith, to save to the worlds end, all that come to him. There is no stay on his part, if any thing hinder, it is from us.

Object.

Sol.

Oh, but we cannot come to him. When didst thou try? what means hast thou used? what prayers? or what paines hast thou been at? It is not

not want of *Can*, but want of *will*, at Sec. VI.
least it is a *wilfull impotency*, as Christ
layes the charge, You *will not come*
to me, that you might have life,
Joh. 5. 40. You *will not* faith he,
there's the misery; you *will not come*
that you may have life, I offer life to
your dead soules, you *will not receive*
it.

I, but I have not the power of *Object.*]
willing.

Come to him that thou maist Sol.
receive this power, he is a quick-
ning spirit to soules, as well as bo-
dies; and if thou unite to him, he
will as easily raise thy soul out of the
grave of sin, *Joh. 5. 25.* as he did
the dead body, by the touch of the
Prophets bones.

But how can I come to him?

Come to his ordinances, attend his
mouth, yeeld to convictions of the
word, and in private propose good
questions. This the *woman of Samaria* did, and this maist thou too. And
if thou wilt suffer thy self to be
drawn thus by these cords of love,
Christ will in no wise cast thee off.
For all that the Father giveth me, shall
come to me, saith Christ, *Joh. 6. 37.*

Sec. VI. And for my part, I came to do my Fathers will, v. 38. And my Fathers will is this, that I should lose none, v. 39. but give life to all that so come, v. 40.

Ef. 55.1.
Rev. 22.
37.

3. Consider the certainty of speeding if we do come ; the estate is already purchased and settled, writings sealed, and proclamation made to all ; Ho ! every one that thirsteth come and drink freely. It was Christs very errand to bring us in again ; he still employes his messengers, and invites us saying, Come, all things are prepared. He offers marriage with us upon easie terms; your foreskins will be dowry enough, as Saul said to his Son in law ; therefore come and make no more doubts ; I say to thee, as they said to the blind man, Be of good comfort, arise, he calleth thee. Cast away thy ragges as he did, and speed as he did, who immediately received sight, *Mark. 10. 49. &c.*

Object.

Oh but I fear he will not accept me. It is no small thing to be such a Kings Son in law.

Sol.

Well, try as David did in his case, do as Abigail did with David himself, David woos her, she is sensible of her distance, and acknowledgeth

ledgeth her unworthynesse, but yet Sec. VI.
she followed the call, accepted the
motion, and it proved a match.

I, but there is one thing sticks with *Object.*
me, had I like interest in Christ, as I
had in *Adam*, I could promise to my
self as much good from *this Adam*, as
I have received hurt from the other.
But now there lye shrewd blocks in
my way, first, this doctrin of particu-
lar election doth much discourage
me.

And why so, I pray? Is it not more *Sol.*
comfortable to hear, that some shall
certainly be saved, then that it is *un-*
certain, whether any at all shall be
saved: for thus runnes the doctrine,
touching generall redemption and
generall (if you will speak contra-
diction) election, *viz.* Notwith-
standing Christs death and price paid,
salvation is suspended upon mans
choice, and it is uncertain what choice
he will make.

Object. Yea, but if we descend to *Object.*
particulars, there is no *particular*
word given out to me.

Sol. Neither is there any *particu-* *Sol.*
lar barre or caveat put in against thee,
be thou Jew or Gentile, Bond or Free,
Traytour

Sect. VI. Traytour or Felon, all is one in this case. There is no exception lies against thy nation, thy condition, thy person in particular. And as to that particular of Election, thou maist have far better assurance, that thou art elected, then that thou art not.

Ques.

Ans w.r.

What's to be done then?

First, be sure of this, that there is nothing but sin and death, nothing at all of life, or righteousnesse out of Christ. None in thy good meanings, none in thy good nature, none in the meanes and ordinances of Christ abstracted from his Spirit, therefore lay down all thine own, all naturall righteousnesse, all legall, all personall, with all unrighteousnesse; so farre make use of the Law as to fire thee out of thy self, and all self-confidences, and that done look up to Christ,

2d.

**Encou-
rage-
ment
to match
with
Christ.**

In the second place, and close with his *person*, for so it must be in this marriage. There must be *person* to *person*, not person onely to the estate; and for thy further encouragement, take notice what the Gospell offers.

First, for the person saving, It is the *Lord our righteousnesse*.

The
greatest

great redeemer, the mighty deliverer, SEC. VI.
who comes Authorized out of Zion
to turn away ungodliness from Jacob, Rom. 11. 26.

Secondly, for the parties delivered,
(for we say no more as yet of the
deliverer) Jesus Christ his Message is
to the poor, to the broken hearted,
to the captives, to the blind, to the
bruised, to the most lost men, and to
the greatest of sinners, Luk. 4. 18.
So that if thou be lost enough, poor
enough, bad enough, deep enough
in hell, the Saviour is sent to thee.

Thirdly, for the meanes where
Christ offers himself, hee comes
cloath'd in an ordinance, in a pro-
mise, every promise is full of Christ,
whole Christ, who is tendered to us
in each Article, and Seal of the Co-
venant, and is indeed before-hand
with us in Baptisme, which at least is
as much as Judah's Ring and Staffe,
though no arguments of Thamars
goodnesse, yet evidences good against
Judah.

Fourthly, for the Tearmes, they
are very free and gracious. First, let
fall all other hopes, and cry with
some Martyrs, *None but Christ, no* ^{J. Lam-}
husband _{bent.}

SEC. VI. husband but Christ, no portion but Christ, none other Law-giver, Prophet, King, but Christ alone. Secondly, receive as sole, so whole Christ, to all intents, and purposes of Salvation. Make him thy ruling Christ, as well as thy redeeming Christ; he becomes author of Salvation to them that obey him, *Heb. 5. 9.* Give up thy self wholly to be ruled by him, take him for better and for worse, and the bargain is made. The estate passeth with the person, *our* broken estate falleth to Christ, he stands ingaged to all *our* debts, and *his* full estate becomes ours, all *his* privileges are made over to us, as were *Adams* incumbrances. Now then sith you are all for good estates, good tenures, clear titles, labour to be thus instated in Christ's estate, and say as she, *Give me children or else I dye, so Lord give me Christ or else I dye:* and as *Abraham* once, What doth all this availe me, if I have no heir of mine own? so think thou, what will all the riches, and titles, and accommodations in the world availe me, if I have never a Christ? and this the first use.

Use 2.
Believers
should
keep close
to Christ.

For such as are already come home

to Christ ; Keep you well whil'st you
are well, we smart yet for our first
fall, though through grace there is
some remedy provided against that;
but take heed of a second, if wee fall
from the second *Adam*, there's no
more sacrifice, nor sacrificer, no new
word of Salvation, no new Christ ;
God hath said, and done all that he
meanes to do in order to Salvation by
his Son, *Heb.* 1. 1. Hereupon it is,
that our Saviour in the Gospel, and
his Apostles in their Doctrines and
Epistles, drive mainly at perseverance
in the faith once given, and call thick
upon us, for persisting therein, for
standing fast, for standing out, for
overcoming and continuing to the
end, in this blessed estate of grace;
wherein now we stand ; and labour
nothing more then to take us off,
from all other Christs, Gospels, Do-
ctrines, wayes, estates ; it is the main
drift of all or most of the Epistles. For
well did they see that a continuance
was as necessary as an entrance; they
well knew our unsteadiness and
fickleness, and how licorish our na-
ture is after novelties ; nor were they
ignorant of Satans wiles, of perilous

times

SEC. VI. times to come, and therefore have they given us so frequent, and so loud warnings. Now beloved seeing you know these things before-hand, beware that you be not drawn away from your own stedfastness, 2 Pet. ult. Rather grow in grace, and in the knowledge of Christ, and herein be so much the more serious, by how much the more busie the tempter and his agents be. Let me tell you all the Doctrines of later Editions drive mostly at this, to wrest you from this estate in Christ, and to create and establish another title and tenure. Hence those new wayes of happinnesse without Christ. Hence the revall of our crackt title in *Adam*, hence the deniall of Christs purchase, hence the addition of joyn purchasers with him, hence the adding of more strings to our bow, and the superadding of our righteousnesse to Christs *ad corroborandum*, yea and the depositing of all the evidences and assurances with our selves. Look to your standing, and be true to your colours, Christ hath bought you to himself, and hath listed you into his service, betray not his right, who will never, never,

never, never, as he saith *Heb. 13.* de- SEC. VI
fert you, if you flinch not from him :
you know in whom you have be-
leaved, continue in the faith of Jesus,
as you have been taught the truth in
him. Abide in the communion of
Christ, in the grace of Christ, in the
power of Christ, find all your hopes,
joyes, life, safety, and subsistence in
him alone, fetch all your strength and
life from him, nothing from any o-
ther, hold all of him, flye to no other
title, ascribe all to him , and, in a
word, owe to him, and to him onely,
all wisdome , righteousnesse , sancti-
fication , redemption , salvation :
whole Christ, or no Christ.

Having secured our own estate in *Use 3.*
Christ, let's cast (in the next place) for *Get chil-*
our friends, especialy children. World-
ly men, who see no higher then the
earth, will travell with their children,
whilst they labour under an evill
estate world-ward. If a childe be in
depth or in prison, they wil put under
*some ragges, to pull out their *Jeremy**
where he sticks. This is no more
then they will do , nay , then we
should all do, for an enemy ; nay, for
*an enemies beast, *Exod. 23. 5.* There-*
fore *Exod. 23.*
5.

SEC. VI. fore as *Saul* bestirred himself for his countreymen, *Moses* for his, nay, *David* for his sheep, when invaded; so must we much more for children thus ingulphed, and the rather, because we have been instrumentall in their misery. In the Law, the slave was to have his liberty for his eye spoyled: We have put out the eyes of children, and must indeavour in way of recompense their liberty; and as in case of Justice, there was heretofore allotted eye for eye, tooth for tooth, &c. So now in mercy and justice both, we must labour to restore to our undone children eye for eye, hand for hand, soul and body, for body and soul. But how can this be done? however it speed, this must be our endevour, and rest we must not, till we have done our utmost to repair their estates. This is the common and constant care of all Parents, to see their children settled somewhere in some estate, and the quieter, and fuller it is, the more the heart of Parents is satisfied: now 'tis certain, that there is no comfortable, no secure estate, till they come to be stated in Christ.

But

And how it may be done.

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But they are so already, Christians SEC. VI.
they are so soon as Baptized. Object.

Sol. Sacramentally they are so, and
that should encourage us the more,
because God is so farre before-hand
with us and them : but we must not
rest here ; *Outward Baptisme*, is no
more then was *outward Circumcision*,
which was nothing without the *new
creature* ; when Christ is formed in
thy children, when thou seest in them,
the eye of Christ, the mouth, and
heart of Christ, Christs Image drawn
quite over them, then are they safe
and thou happy ; till then thy feares
and cares, (if thou hast either, for
their scuies) are endlesse , and all
thy paines and cost, are lost upon
them, if they be lost. But still the
question is, what can I do to bring in
children:

And how
this may
be done.

I cannot give grace ?

Quest.

Sol. Do ? do what is incumbent up-
on thee to do.

Sol.

First, bring them to Christ in the
Ordinance of *Baptisme*, there mourn
for that cursed condition, which thou
hast brought upon them : pray that
God would baptize them with water
and the *Holy Ghost*.

1.

Next,

SEC.VI. Next, as they grow up, so teach

2. them the use of Baptisme, and the nature of that Covenant, whereof that is a seale.

3. At all times set them good copies and examples, and let instruction and correction be duly applyed; If thou place them abroad, have a care of settling them in good families, and under a good Ministry. This gives thee best hopes of Religions continuing in the family; And though possibly there may be an *Esau* amongst them, yet ordinarily some either in the first or next generation, prove good: however, this is the best service thou canst do to God, the best thanks thou canst return to Christ, the best work thou canst perform to the Church and Ministry, the greatest mercy thou canst shew to thy posterity, the wisest way thou canst take for thy self: so shalt thou engage their hearts more to thee, *Mal. ult.* so thou shalt more comfortably dye, when thou feest them thus placed with, and matched to, Christ. A poor man may possibly preferre his childe by a good match, none like to this of marrying them to Christ. Sith then

a way

Slight not this privilege in others.

141

a way not onely of recovery but of SEC. VI,
preferment is found out, be not
wanting to God, to Christ, to the
Publick, to your selves here, to your
posterity hereafter; if they may be
happy, leave them not miserable; if
they may be found in Christ, leave
them not in Satan, in hell.

If this state *in Christ* be so happy, *Use 4.*
when we are thus united to him by Double
vocation, and hold communion with <sup>instru&i-
o.n.</sup> him through justification and sanctifi-
cation, and receive perpetuall influ-
ence and supportance from him, then
inferre hence two things.

Beware how we slight so great a
privilege in others; Is any a *Saint* and Slight not
member in Christ? acknowledge so reat a
Christ in him, receive him though in privilege
some things differing from us, and in
many things inferiour to us: have
not the glorious faith of Christ in
respect of persons. If Christ be not a-
shamed to call them Brethren, *Heb. 2.*
If God be not ashamed to call them
children, *Heb. 11. 16.* why should
we bee coy of their acquaintance?
Think the same of every faithfull
Preacher. If Christ own him as his
Embassador, and gives him the title
of

Sect. V. I.

of the Glory of Christ, why should we slight any such, because of some differences or infirmities? I go further, If any Church or society of Christians be in Christ, why should not we look upon them as *Paul* did? Grace and peace, saith he, be unto the Churches at *Theffalonica* and elsewhere, which are *in God the Father and in Christ the Saviour.* Doubtlesse the Church of *Theffalonica*, and at *Corinth* had their blemishes, errors in some doctrinals, failings not a few in practicals, yet because they were *Churches in Christ*, the Apostle ownes and honours them. The Churches of *Galatia* were much declined, yet *Paul* and the Brethren with him, look upon them as *Churches of Christ.* The seven Churches of *Asia* wanted no faults, and those of no ordinary alloy, yet are they *Golden Candlesticks* in Christ's eye, and such as he conversed withall. And if so, why should we separate from them; or bring up an ill report of any of them?

Quest.

You will say happily that you meddle not with particular persons, you conceive hopefully of many that live amongst us: but the thing questioned
is,

is, about the state and constitution of Sec. VI.
our Churches, if that be *Antichristian*, what communion then with
Christ?

Brethren, if there be any amongst you, who are indeed tender, and fearfull in this case, I beseech you with all the mercy, mildenesse, and earnestnesse that I can, to lay aside all prejudice, and seriously to consider these things. *First*, what a grievous thing it is to misname, or misvalue any estate in Christ. *Secondly*, whether you dare say, that none of our Churches, or of like community be in Christ. Study I beseech you, what ~~state~~ a Saint or Church in Christ, and what nullifies or forfeits that ~~state~~. Try whether you cannot find some footsteps of Christ, some *Seals of his Ministry* amongst us, and if so, why may not that house and habitation please us that pleaseth him? why may not we dwell, where Christ is pleased to dwell? Object not, thousands of failings; the question is, whether we have a *true being in Christ*, and if he be amongst us as *head*, and *root*, why should not his be acknowledged *members, and branches*?

Sol.

But

SEC. VI. But how can we partake with such,
Quest. but we shall be partakers of their sins?

Sol. How did Christ? he was daily in the Temple, and at Temple Services, amidst the Pharisees, and other *Doctors*, yet no way partaker of their errors and abuses: he inwardly distasted them, and outwardly discountenanced them; do thou the like, and then thy presence (being onely Locall, not Morall) doth not fetch thee within a guilt.

Object. Oh but we have no power to censure and whip out offenders as Christ did.

Sol. Consider first, whether any such power be due to us. Secondly, whether we may take it up of our selves. Thirdly, whether the abuses are such, & so malignant, as that they will warrant a forsaking of the assemblies. So long as Christ is there, what fear of being *member* of that *body*, which hath *Christ* for its *head*?

Quest.

But the abuses are of so high a nature, as that there is no tolerating of them.

Sol.

Answ. That's an high charge: be sure of thy grounds, before thou layest such an aspersion upon a society which

which bears the face of a Church : SEC. VI.

in judging rashly thou maist possibly sin against the generation of the righteous, therefore consult, and consider, and then give sentence ; for clear it is, that as we must not partake in sin, nor joyn ourselves to Harlots, so neither must we be more strict, and severe then Christ himself: therefore drive things to an issue; this or that Church so called, either is, or is not in Christ. If not in Christ, we have nothing to say for it, out of Christ, there is nothing but death and darknesse ; If in Christ, 'tis true it may be, there may be just cause of mourning, great need of reforming, but when we have done all that lies within our power and calling to do, whether then there be ground for a divorce and desertion, think thou of that : and think advisedly, lest thou condemn where Christ saith, *there is no condemnation.*

Secondly, let not this consolation seem small to us, that we are taken into such an estate. Say , though to them poor as to the world, say, a scorn of that are in men, a slave to men, be thy estate as bad as Malice can make it, or Phan-

SEC. VI. sie, conceive it, yet if thou be in Christ, thou art in a blessed condition. Time will not now give, to spread before thee the particulars of this estate; how *unworthy* thou wast of it, how *freely*, and yet how *dearly* it cost thy Redeemer, what an infinite gulph and distance there is betwixt thy former, and this renewed estate; work these things upon thine own heart in private: say, once I was a *slave*, now *free*; once *Satans*, now *Gods*; once an *enemy*, now a *childe*; once a *limbe of Adam*, worthy to be hanged up as a traytors quarters, now a piece of *Christ*; once *cursed*, now under *blessing*; once for *hell*, now an *heire of heaven*; once a *damned creature*, now there is *no condemnation*; once death was terrible, the grave dreadfull, but now in Christ, I am more then a Conqueror. To be *under Christ*, is a great privilege, he is the Tabernacle of many coverings to shelter us, and our hiding place; but to be *in him*, to be made one spirit with him, is to be as high, and as safe as we can be, and therefore enjoy

And how this may be known. that privilege.

Quest. I, but how shall I know, that I am in Christ? The

The Word tells thee, *He that is in SEC. VI.*

Christ is a new creature, old things Sol. 1.

are pass'd, the old man crucified, *2 Cor. 5.*

2 Cor. 5. the old husband buried, 17.

Rom. 7. old lusts mortified, the old world dead to us and we to it, Gal. 2.

Rom. 7. ad princip. Gal. 5. 25.

and 5. Chapters, and we redeemed

from our old conversation, *1 Pet. 1.*

18. Our old guides and leaders ca-

shiered, *1 Pet. 4. 2. Eph. 2. 2.* —

Secondly, *All things are become new,*

a new mind, a new understanding,

a new heart, a new nature through-

out, a new creation to all good

workes, *Eph. 2. 10.* The Holy Ghost

formes whole Christ in us, the minde

of Christ, the heart of Christ, the

tongue of Christ, whole Christ; we

are under a new guide, the Spirit of

God, (*here Rom. 8. 2.*) gives Lawes,

we are led by the Spirit, and walk in

that Spirit, *Gal. 5.* 'Tis true, the flesh *Gal 5. 2 3.*

sometimes transports, and commits a

rape upon us, but the Spirit is the

guide and guardian of choice. —

Thirdly, a new aime, and end in all,

as Christ did not please himself,

Rom. 15. 3. but sought the publick

good, so is it with his members in

their measure. Briefly, all is made

SEC. VI. new, new hopes, new joyes, new feares, new delights, new desires, all new, all eyeing Christ.

3. He that is in Christ, is a fruitfull
Joh. 15. 5. branch, *Joh. 15.* Christ hath no use-
 less member, every one doth its' of-
 fice, bears *fruit*, its *own* fruit, in its
own season, and bears all to *Christ* ;
 find thy self thus renewed, thus
 pruned and made fruitfull to an in-
 crease of fruitfulness, then we can
 tell thee that to thee there is no con-
 demnation, no bondage, no curse,
 no hurt, no hell : nay, we can say
 more then so, then all persons are
 thine, all *things* thine, all *times* thine,
 all *estates* thine, because Christ is
 thine, *1 Cor. 3. 23.*

Object. *Object.* But I have many objections
 against all this.

Sol. Like enough so ; the Apo-
 stle foresaw that, and hath prevented
 thee in this, and the foregoing Chap-
 ters : for instance ; I am a childe,
 say'st thou, of *Adams*.

Sol. Thou art so by *nature*, but by
 the *grace* of Adoption in Christ thou
 art a *childe of God*.

Object. But I am a captive to sin.

Sol. A captive of *sin* rather then to
 it :

it : sin surpriseth thee , but sore a- SEC. VI.
gainst thy will: Thou cryest for help,
*Oh wretched man ! who will rescue
me ?*

Oh ! but I have a world of sin. *Object.*

I, but *there is no condemnation*; *Sol.*
that sin , saith *Paul*, is not thine,
though *in thee*.

Oh ! but I am compassed with *Object.*
mighty temptations , afflictions and
the like.

Yea, but *all shall work for thy good* *Sol.*
in the close , and thou shalt find it
so.

Oh ! but I can do nothing well, *Object.*
not so much as pray, or begge for
my self.

I, but the Spirit of Christ, *helps our* *Sol.*
infirmitiies, and utters it self, when we
cannot utter our selves.

Oh ! but I tremble at the accusa- *Object.*
tions of Satan and conscience ; at the
thoughts of those terrible things to
come, Death, Judgement, &c.

'Tis God, saith the *Apostle*, that
justifieth, and who then shall condemne? *Sol.*
it is Christ that appears for us, who
dares appear against us ? it is Christ
that hath killed death, buryed the
grave, cowed Satan, overcome all,

SEC. VI. and who then shall stand up against us?

Object. But how shall I be able to hold out, when the assaylants are so fierce, the defendant so weak, when there are such variety of changes to passe through?

Sol. The Apostle hath said all, *neither life, nor death, nor Angels, nor devils, nor persons, nor things present, or to come, nor height, nor depth, nor any creature one or other shall be ever able to separate us from Gods love, which is in our Christ and Lord.*

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FINIS.



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b.C. March 16: 1838

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